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APR 16 1991

THE JOURNAL OF THE MOSCOW PATRIARCHATE

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1990 • 9 THE JOURNAL OF THE MOSCOW PATRIARCHATE

MONTHLY PUBLICATION IN RUSSIAN AND ENGLISH

Editorial and Subscription Offices: Box No. 624, Moscow 119435, USSR

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Local Council of the Russian Orthodox Church

Moscow, June 6-12, 1990

Message of the Local Council to the Beloved in the Lord Pastors, Pious Monks and Nuns and to All the Faithful Children of the Russian Orthodox Church

The Sanctified Local Council of the Russian Orthodox Church, convened on the 7th and 8th of June, 1990, at the Holy Trinity-St. Sergy Lavra addresses with the words of the Apostle all faithful children of our Holy Church: *Grace and peace to you from God the Father and the Lord Jesus Christ our Saviour* (Tit. 1. 4).

The Council, with the help of the Holy Spirit and according to the free will elected His Eminence Metropolitan Aleksy of Leningrad and Novgorod for the office of the Patriarch of Moscow and All Russia on the 7th of June, 1990.

We ask you to pray ardently for the beneficial success in the primatial work of our father, His Holiness Patriarch Aleksy, and for the abundant grace of Our Lord for his service.

We address the pious All-Russian flock, calling for the prayerful remembrance of the deceased blessed Patriarch Pimen.

The glorification of Archpriest Ioann Sergiev (of Kronshtadt) in the assembly of Saints, celebrated by this Sanctified Council, is one of the signs of the changes which are under way in the life of our Church. Our righteous Father Ioann, glorified by God with the ability to perform great miracles already in his lifetime, wise preacher of repentance and spiritual renewal of life, stern accuser of all impurity and falsehood, courageous confessor in Christ has been venerated as a saint for a long time by the Orthodox people. And now, the act of canonization begins his glorification by the Church.

Our Church and people have entered the epoch of great changes, marked by new opportunities and responsibilities. And now, as perhaps never before, it is necessary for us to consider critically our past and our present, condemning not only our internal illnesses, generated by outer pressures on the Church, but also the developments which occurred due to our weakness and imperfectness, so that *we also should walk in newness of life* (Rom. 6.4).

Confirming the concerns, expressed by the Jubilee Local Council of 1988 and the Bishops' Council of 1989, we again underline the importance of strengthening parish life, as the state of parishes determines the state of the Church as a whole. Difficult outer circumstances of the existence of the Church weakened the communal life of the parishes. The alienation among the believers, the lack of skills in common participation in the life beyond the worshipping practice, affected the piety of the parish, the ability of the parishioners to implement together the acts of Christian love. Not long ago the parish was hampered by the fact that the important positions in many parishes were occupied by non-Church or sometimes even by completely non-believing "laity", acting on the basis of self-interest. Now we watch the renewal of our parish life and rejoice in the new possibilities obtained by the parishes, calling the parishioners to work in the beneficial consent with their pastors and in complete obedience to the church hierarchy.

The organization of religious education is one of the most important aspects of parish work. Its revival seems to be a difficult task since it was non-existent here for many long decades. But one should not be afraid of these difficulties. We must spare no efforts while fostering good qualities in children, youth, and grown-ups, deprived of religious upbringing, infusing them with faithfulness to our Christian tradition. In the nearest future it is necessary to develop the catechismal programmes for children and grown-ups and to print the corresponding literature. However, it is important to start the religious education immediately,

on the basis of local needs and possibilities. Clergy and laity must join efforts in this great enterprise.

Charitable activity, i. e. help, rendered to the sick, elderly, invalids, orphans, poor, refugees, prisoners, to all who suffer—is another important field which is now opening for us. The deeds of Christian charity in the society which has lost its faith acquire special evangelizing importance.

Thousands of new parishes have appeared in the recent years. The problem of reconstruction and construction of new church buildings is very acute. It is the task not only for the Church, but for the whole people. Our sacred duty is to protect the most valuable heritage—the churches, many of which are ruined or close to destruction. The new churches must comply, as far as possible, with the rules of church architecture. The restoration and building of churches is inconceivable without a full support of the laity and all those who cherish our cultural heritage.

The changes in our country gave possibilities for the clergy to take part in the public life. This activity has precedents in history and is blessed by the Church. The Church, not being a political party, unites people of various political views and reminds its members who take part in the public life, that they are primarily considered as representatives of the Church and that their voice must be the voice of wisdom and reason, of conscience and reconciliation.

We confirm again our concern, expressed by the Bishops' Council of January 1990, and witness to the great truth of Divine Revelation on the unity of humankind. Any sign of nationalism contradicts the Divine law and is against human morality. Nationalism is especially inadmissible in the church circles where it leads to tearing the unsewn tunic of Christ.

With profound grief the Council sees the actions of the autocephalist schismatics in the Ukraine. The Russian Orthodox Church which unites believers of various nationalities, blesses the movement for national and cultural revival, but rejects chauvinism, separatism, nationalistic enmity. The desires of the Orthodox Ukrainians and Byelorussians found support, expressed in the formation of the Ukrainian and Byelorussian Orthodox Churches which enjoy substantial independence. The way to further development and growth of this independence according to the religious and national desires of the people is not blocked. However, everything in the Church should be done in the spirit of love and peace, in the spirit of reciprocity, in the spirit of church law. The actions of the schismatics, justly denounced by the Holy Synod and the Bishops' Council of January 1990, are an open outrage upon the church canons, flagrant violation of the church order. That is why not a single Orthodox Church recognized this arbitrary autocephalicity. The Local Council, grieving about the stray brethren, is imploring them to repent, to think about the salvation of their souls and the souls of those whom they involved into this schism. We remind our brethren about the episcopal and priestly oaths which they freely took in front of the Cross and the Gospel. God is not mocked. No human temptation, no earthly benefits can justify perjury, which, in the case of the violation of the oath taken before ordination is the contempt offered to the Holy Spirit.

We are profoundly concerned with the aggravation of the conflict between the Orthodox and the Catholics of the Eastern Rite in the Western Ukraine. While recognizing the right of the Uniate communities for legal existence, the Council denounces violence with regard to the Orthodox clergy and laity, the seizure of churches where Orthodox pray by the Uniates with the support and, sometimes, with the participation of the local authorities, engaged in the persecution of the Orthodox Church.

The Local Council calls the ardent supporters of the Ukrainian national revival to realize the seriousness of the threat to the unity of the Ukrainian nation, created by these acts.

The Council noted with grief another disorder in the church life. The Russian Orthodox Church outside Russia, which has no communion either with the Moscow Patriarchate or with any other Local Orthodox Church, made the step demonstrating the intention of its leadership to deepen the existing division and to transfer the schism of the Orthodox Church outside Russia into the depth of the Russian Church. On May 3/16, 1990, it announced their plans to establish their parishes and hierarchy on the canonical territory of the Moscow Patriarchate in our country.

This action means that the leadership of the Church outside Russia does not recognize the gracious life of the Local Orthodox Church which is in complete communion with the Ecumenical Orthodoxy. In other words, they place themselves in opposition to the Ecumenical Orthodoxy, flagrantly treading upon the main principles of the Orthodox ecclesiology and the sacred canons. This act of the hierarchs of the Church outside Russia clearly demonstrates

that the psychology of the Karlovci schism, unfortunately, has not been overcome in their consciousness. Its present leaders used the first opportunity to disseminate the seeds of enmity and discord in our Church, to weaken and undermine its unity at the time when this unity will, to the great degree, determine both the future of the Church and of witnessing about Christ among our people. The Local Council rejects the unlawful claims of the hierarchs outside Russia and, at the same time, calls the Orthodox Christians, belonging to this Russian Church, those who hold dear the spiritual well-being of our common Motherland, to realize, how far these claims are from the real needs of the Orthodox Church. For those who strive for the Word of God, Christians must be an example of fraternity, conformity of thought in Our Lord; but not a temptation of enmity and discord.

The Council reminds that political views, different evaluations of historic events, even the differences in theological approaches within one faith cannot and should not be an obstacle to the unity at the Salvatory Cup of the Lord, as according to the Apostle, *there must be also heresies among you, that they which are approved may be made manifest among you* (1 Cor. 11.19). We are deeply convinced that the life itself will give just evaluation of the historic path of the Russian Church and of all our people in the 20th century. While stating it we speak both about ourselves, and about all Russians living abroad, as, whether we wish it or not, we all share the destiny of our long-suffering Motherland.

Most of all we ardently wished and are wishing to be reconciled with our brothers and sisters. It is well known that many times, even on the eve of this Council, we offered them our hand. And now, in the hope for God's mercy for our long-suffering Church, washed with the blood of its martyrs and tears of its confessors, we appeal to our brothers abroad: stop, in the Name of our Lord Jesus Christ, for the things you are doing are against God indeed! We remind you and all those who share your ideas that the sin of the schism in the one Body of Christ cannot be whitewashed even by the martyrs' blood, as the Holy Fathers of the Church tell us.

We implore you, beloved in the Lord faithful children of the Russian Orthodox Church, by the words of the Apostle: *I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them* (Rom. 16.17).

The Russian Orthodox Church offers cooperation to all confessions in our country, to all healthy public forces in the work for the revival of our society, in order to heal the stormy conflicts and burning problems accumulated during the past decades. It goes without saying that the Church contributes to the creation of peace in the public life only when it provides the image of true peace and love within itself and among its members.

Beloved ones, do not let the spirit of enmity capture you and *the peace of God... shall keep your hearts* (Phil. 4.7). If Christ, the King of Peace, reigns in our hearts, if we shall *seek first kingdom of God and His righteousness* (Mt. 6.33), then the beneficial solutions will be found for all the difficult problems facing the people of the Church, our country, and the world.

Let us remain in Christ's love, in one mind, and in peace. And God glorified in the Holy Trinity, through the prayers of the Most Pure Mother of God and of the righteous St. Ioann of Kronshtadt, and of all the Saints who have shone forth in our land, will have mercy upon us and will save us for He is gracious and loveth mankind.

ACT of the Session of the Local Council of the Russian Orthodox Church

June 7, 1990

In St. Sergy's Refectory Church, Trinity-St. Sergy Lavra

Chairman: Metropolitan Filaret of Kiev and Galicia, Patriarchal Locum Tenens, Exarch to All the Ukraine.

In attendance: members of the Local Council, the hierarchs, representatives of the clergy and laity from the dioceses of the Russian Orthodox Church in the USSR and abroad, of the deaneries, of the cloisters and Russian Orthodox Mission in Jerusalem, and of the theological academies and seminaries.

By the grace and through the aid of the Holy Spirit, the Holy Local Council of the Russian Orthodox Church elected by secret ballot His Eminence Metropolitan Aleksy of Leningrad and Novgorod Patriarch of Moscow and All Russia to the widowed Patriarchal See of the Moscow Patriarchate.

The Patriarchal enthronization is to be conducted in the City of Moscow, at the Patriarchal Cathedral of the Epiphany, on the Sunday of All Saints, June 10, 1990.

This act has been compiled to the effect with the requisite signatures.

CITATION of the Local Council of the Russian Orthodox Church

**CONFERRED UPON
HIS EMINENCE METROPOLITAN ALEKSY
OF LENINGRAD AND NOVGOROD**

By the will of the Holy Spirit, the Holy Local Council of the Russian Orthodox Church, gathered in the Trinity-St. Sergy Lavra and consisting of Their Eminencies and Graces the archpastors and representatives of the clergy and pious monks and nuns and laity of the Russian Orthodox Church, has elected Your Holiness

PATRIARCH OF MOSCOW AND ALL RUSSIA

FILARET, Metropolitan of Kiev and Galicia, Patriarchal Locum Tenens, Exarch to All the Ukraine

FILARET, Metropolitan of Minsk and Byelorussia, Exarch to All Byelorussia

YUVENALY, Metropolitan of Krutitsy and Kolomna

VLADIMIR, Metropolitan of Rostov and Novocherkassk

(signatures of all the other hierarchs members of the Local Council)

June 7, 1990

Trinity-St. Sergy Lavra

Act of the Sanctified Local Concil

June 8, 1990

In the Name of the Father, and of the Son, and of the Holy Spirit.

The great dispensation of God our country is glorified with since ancient times is clearly seen today, for a man of great virtue, a prayerful intercessor for his children and a good shepherd, righteous Father Ioann of Kronshtadt, the Miracle-Worker (1829-1908), has shone forth in the Church of Russia, whose life, labours, exploits and miracles have now been considered by this Holy Council which has unanimously decided:

1. That this righteous Ioann be numbered among the host of the saints of the whole of the Russian Church in consideration of the following of his exploits:

— his righteous life in which he was *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4.12);

— his zealous and sacrificial service to God and the Church;

— his love of his neighbour in which he, like the good Samaritan, demonstrated to his flock compassion for the poor and castaway;

— miracles worked by St. Ioann of Kronshtadt both in his lifetime and after his demise even to this day.

2. That the bodily remains of righteous St. Ioann, interred in the Monastery of St. John founded by him, be regarded as holy relics.

3. That December 20, Julian Calendar, be made the feast day of this saint of God.

4. That icons of St. Ioann be painted for his veneration and homage in keeping with the Rules of the Seventh Ecumenical Council.

5. That the Life of this Saint and also his works endorsed by this Council be printed for the edification and exhortation of the children of the Church in piety.

6. That the name of St. Ioann of Kronshtadt, the Miracle-Worker, be offered to representatives of the fraternal local churches to be included among their own saints.

May the Lord grant His mercy through the prayerful intercession of St. Ioann of Kronshtadt that the peoples of our Motherland be fortified in faith and repentance and reconciled in the Gospel love. Amen.

*Humble ALEKSY,
by the grace of God the Patriarch of Moscow and All Russia
Members of the Local Council*

Decisions of the Local Council of the Russian Orthodox Church

The Sanctified Local Council of the Russian Orthodox Church convened to elect His Holiness Patriarch of Moscow and All Russia and held at the Trinity-St. Sergy Lavra on June 7-8, 1990, RESOLVES:

(1) that thanksgiving prayers be offered up to God by Whose will the present Local Council elected the Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksy of Moscow and All Russia;

(2) that God the Father, the Son and the Holy Spirit glorified in the Trinity be thanked for the church glorification of St. Ioann of Kronshtadt, the Righteous Miracle-Worker, performed through His good will;

that the Holy Synod Commission on Canonization be charged in particular with preparation of mate-

rials on canonization of martyrs who suffered for their faith in the years of persecutions which befell our Church in the 20th century;

(3) that activities of the supreme church authorities on the administration of the Russian Orthodox Church in the period from the Local Council of 1988 up to the present day be approved and that the necessity of the successive implementation of that Council's decisions be underlined;

(4) that the decisions of the Bishops' Councils of October 9-11, 1989, and January 30-31, 1990, be approved;

that the Holy Synod be charged with showing special concern for the soonest implementation of these Councils' decisions regarding:

— reorganization of the system of theological education aimed at the improvement of the process of religious and moral education and theological training;

— training of laymen for catechetical and diaconal work in parishes;

— organization of church libraries;

— efficient use of church general, diocesan and parish budgets;

— enhancement of discipline of financial accountability on all levels;

— soonest revival of the Solovki monastery;

— promotion of the church national culture in the Exarchates and other dioceses at the Moscow Patriarchate;

(5) that The Statute of the Russian Orthodox Church be supplemented with Part VII on "Exarchates" adopted by the Bishops' Council on January 30-31, 1990, as well as with appropriate amendments in Parts I, V and XII;

(6) that the Decisions of the Holy Synod of the Russian Orthodox Church of April 10, 1990, on the establishment of the Rovno Diocese be approved;

(7) that parishes located in the Krasnoyarsk region and the Kemerovo district be detached from the Novosibirsk Diocese and that the Krasnoyarsk Diocese be formed out of them;

that the Saransk Diocese being detached from the Penza Diocese be established on the territory of the Mordovian Autonomous Soviet Socialist Republic;

(8) that special attention of archpastors, pastors and laymen be drawn anew to the necessity of reviving Christian parish community, the members of which should actively participate in the life of the Church being united by love and mutual care; that deep appreciation be expressed over the opening of several thousands of Orthodox parishes in the recent years; that archpastors, pastors and all people of the Church be called upon to further promote the development of this process in order that the number of parishes be brought in line with the needs of the Russian Orthodox Church's flock amounting now to tens of millions of believers;

(9) that arrangements for catechetical education of adults and children in all parishes be considered the most important task of archpastors, pastors and all people of the Church; that joy be expressed in connection with the commenced activities of Sunday schools and that general church care for their opening everywhere be regarded as necessary and urgent;

(10) that the children of the Church be encouraged to undertake sacrificial acts of charity, of active and generous help to the poor, disabled, invalids, elderly people, refugees, those who have no home, marginalized, orphans, widows and prisoners;

(11) that generally shared joy of the Church be expressed with the revival of cloisters which had been abandoned for many decades. The Local Council offers a thanksgiving to God for the restoration of the monastic life in many monasteries and convents and calls upon the people of the Church to get involved

in the reconstruction of these habitations, the Orthodox shrines and centres of Christian spirituality;

(12) as the number of parishes is growing, so also, the existing shortage of clergy and other church personnel is becoming more tangible. Therefore, training of church ministers is coming to the forefront among the concerns of the Church. Theological schools are indeed the place where the tomorrow of the Church is being shaped. Acknowledging with content the extending system of theological educational institutions, the Local Council also recognizes the urgency for a continuous development of church education, including greater number of seminaries, more theological schools in every diocese, bringing the Kiev Theological Academy back to life, possible establishment of theological academies elsewhere and opening schools of icon-painting;

(13) that in view of existing extreme need of church people in Holy Scriptures, theological, religio-edifying, catechetical, church historical and patristic literature, in books describing the lives of saints, the Commission for Church Publishing under the Holy Synod and the Publishing Department of the Moscow Patriarchate assume the production of such literature with a high circulation edition as their first priority. It is likewise important to extend the edition of church periodicals. Support is to be given to start printing activities at theological academies and in dioceses. Considering the growing need of the Church in enlarging publishing activity, possibilities are to be sought for acquiring by the Church of a polygraphic base and printing press of its own;

(14) newly-opened parishes and monasteries call for a more developed economic network of the Church. That calls for the search of new possibilities to fortify the financial, material and technological bases of the workshops of the Russian Orthodox Church. Petition for the reduction of taxation;

(15) our Motherland is now living through a difficult, dangerous, but at the same time very promising transitional period in its millennial history. The Local Council beseeches God the Creator and Provider, that He may show His good will for the peoples of our multinational country, as they embark upon a new historical road. No matter how important and serious the economic and political reforms may be, the Local Council, however, considers spiritual revival as the task of primary importance for the transformation of the society. The Local Council calls upon the archpastors and pastors—through preaching the invincible teaching of Christ the Saviour, through Christian upbringing of their children—to contribute to the cause of spiritual healing and renewal of our suffering society;

(16) the Local Council notes with satisfaction, that the recent years have been witnessing the relations between the Russian Orthodox Church and the State take a favourable course of constitutional law, mutual respect and cooperation. The Local Council expects that the forthcoming legislation on the freedom of conscience will further articulate the

equality of religious believers among all other citizens in all spheres of public life and ensure constitutional conditions for the Church to freely carry out its mission commanded by God—to proclaim the teaching of Christ the Saviour, which transforms both human hearts and the whole of creation;

(17) the Local Council calls upon the archpastors, pastors and lay believers to continue the peace service commanded by God and aimed at the preservation of God's gift of life and of the integrity of creation. All peoples of the Earth, those of our multinational Motherland including, want peace. International conflicts, flaming up in our country have already caused bloodshed and left us with ever more orphans, widows, invalids and refugees. The Local Council prays to God that the voice of reason, love and fellowship may prevail against human bitterness, hatred and enmity, that fratricidal conflicts may stop, and a blessed peace may come to reign in our homeland as a guarantee for its well-being and prosperity;

(18) evaluating the external relations of the Russian Orthodox Church, the Council approves the development of brotherly relations with all Local Orthodox Churches, along with the commitment to continue ecumenical contacts with non-Orthodox confessions, the purpose of which is to witness to Orthodoxy and to achieve the unity in faith as revealed in the Tradition of the Early Undivided Church;

(19) in assessing the relationships between the Russian Orthodox Church and the Roman Catholic Church, the Local Council has to state with bitterness that they have been seriously darkened by the Uniate problem that has painfully aggravated at present in the Western Ukraine. Unlawful acts committed by the Uniates present an obstacle to the development of fraternal relations between the Universal Orthodoxy and the Roman Catholic Church, frustrating the hope for successful continuation of the Orthodox-Catholic dialogue. The Local Council recognizes the right of the Uniate communities to legal existence, but believes such actions as violence against Orthodox clergymen and lay people and seizures of Orthodox churches, committed as they have been by some Uniate groups and non-church forces behind them, to be inadmissible and hostile to the Christian spirit. The Council also expresses its protest against the unconstitutional actions by the local authorities in the Western Ukraine as discriminating against the citizens of Orthodox faith, interfering in the internal church affairs and infringing upon the legitimate rights of the Orthodox Church;

Condemning the violence committed by the Stalinist regime against the Greek Catholics and any interference of the secular authorities in the internal life of the Church, the Local Council believes it inadmissible to return to the same methods in dealing now with the Orthodox. History has shown that the difficult problem of relations between these two communities cannot be solved through such means as state interference, violence, and infringement upon the

legitimate rights of both the Orthodox and the Uniates;

(20) the Local Council expresses its regret that the way towards better relations between the Orthodox and the Catholics of the Eastern Rite in Galicia, towards the adjustment of the conditions of the Uniate communities, which has been promoted due to the efforts of the Quadruple Commission consisting of representatives of the Moscow Patriarchate, the Holy See, the Ukrainian Orthodox Church and the Catholics of the Eastern Rite, has been blocked by the unilateral action of the Uniate side who is responsible for the suspension of the negotiations and refusal to comply with the decisions worked out by the Commission with the consent of the Uniate representatives. After that the aggressive actions by the Uniate groups aimed at seizing Orthodox churches have escalated. The Local Council declares that the way chosen by the Uniate representatives leads to an aggravation of the situation and to harder interreligious animosity in Galicia. The Council calls upon the Holy See to exert its influence upon the Ukrainian Catholics of the Eastern Rite under its jurisdiction so that the Quadripartite Commission could resume its work. It is quite clear that it is only through church means and through sincere dialogue that this dangerous inter-confessional conflict can be healed;

(21) with profound sorrow the Council considered the actions of the Ukrainian autocephalist schismatics who have broken church peace in the Western Ukraine.

As is known, by its decision of November 13, 1989, the Holy Synod of the Russian Orthodox Church defrocked the superannuated Bishop Ioann Bodnarchuk for having perpetrated a church schism in the Diocese of Lvov.

Yet despite the church ban, the former Bishop Ioann continued his anti-canonical activity aimed at alienating the Ukrainian Orthodox faithful from their Mother Church. With the existing canon grossly violated, he in fact individually "consecrated" new "bishops". The recent actions undertaken by the schismatics to make the schism at least look a considerable church body have only exacerbated the division and at the same time the isolation of the schism from the Universal Orthodoxy.

The legitimate desire for self-government in the Orthodox Church in the Ukraine, instead of being realized in the framework of church canons with the church unity preserved, has taken a wrong path of division with all the ensuing disastrous consequences.

Our multinational Church, while blessing the national and cultural revival of people comprising it, rejects chauvinism, separatism and national discord. In response to the legitimate aspirations of the Orthodox in the Ukraine, the Ukrainian dioceses have united in a self-governed Ukrainian Orthodox Church. This Church, while enjoying a great independence, preserves valid canonical relations with both the Moscow Patriarchate and all other Local Orthodox Churches. The establishment of an independent Ukrainian

Orthodox Church has opened up the opportunity to further enhance its independence without perpetrating a division and isolation from the Universal Orthodoxy and at the same time without breaching the sacred canons, while preserving love and peace among the church faithful.

The Council considers the healing of disorder among the Orthodox in the Western Ukraine to be a matter of exceptional importance. We call upon all the faithful of the Church who have deviated into a schism to realize that they have embarked on a path leading to the erosion of the Ukrainian people's piety and to the ruining of their own souls and the souls of many others; we call upon them to repent and to restore peace in the Church;

(22) the Council asks the Holy Synod to form a special Commission for Western Ukraine to exercise general church measures providing for a speedy overcoming of the conflict between the Orthodox and Uniates and of the church schism;

(23) the recent favourable changes in the life of our country, the creation of normal legal conditions for the Russian Orthodox Church to carry out its mission commanded by God, an open goodwill towards the Church on the part of widest public circles which see in it a source of their hope for a spiritual renewal of the Motherland, and the internal church revival do open a way to healing our divisions with our fellow believers and compatriots abroad. As the reasons of these divisions are now losing their actuality, there emerges a real possibility for overcoming the so-called Karlovci schism. However, at this particular moment, the episcopate of the Russian Church outside Russia, rejecting the church canonical way towards the reconciliation with the Mother Church, has undertaken to sow new seeds of confusion and split on the territory

of our Motherland among the children of the Russian Orthodox Church. The Russian Church has repeatedly addressed her fraternal appeals urging the Russian Church outside Russia to overcome the division. We have not given up these feelings and intentions and offer our love to our flock abroad, their clergy and hierarchs, who, as the tragic fate of our homeland has decreed, are now living outside this country and in division with their Mother Church.

Rejecting the unlawful claims set forth in the recent documents of the Russian Church outside Russia we humbly pray to the Lord that He may give us His peace and fill our hearts of the same blood and faith with brotherly love;

(24) the Local Council regrets to note the incidents in various dioceses where church and canonical discipline has been breached by the laity and clergy. The Council deplores the public statements made by some church circles and people near to them who, speaking on behalf of the Church, have expressed the ideas that are not only alien to the Church, but also capable of sowing discord among the Orthodox faithful. The Hierarchy of the Russian Orthodox Church on whom God has placed the responsibility for peace and order in the Church, will have to take notice of such developments and deal with them in the spirit of asserting piety and peace in the Church;

(25) the Holy Local Council offers up a fervent prayer of thanksgiving to God for the successful accomplishing of its work and expresses hope for His providential concern for the Russian Orthodox Church which, under its newly-elected Primate, Patriarch Aleksy II of Moscow and All Russia, will follow the salvific road of fulfilling the holy will of God and serving the people.

Statement by the Local Council of the Russian Orthodox Church

in Connection with the Publication of the Draft Law of the USSR on Freedom of Conscience and Religious Organizations

The Local Council of the Russian Orthodox Church, consisting of the episcopacy and representatives of the clergy, monastics and laity, which gathered in the Trinity-St. Sergy Lavra on July 7 and 8, 1990, repeatedly addressed itself during the discussions that took place to the draft Law of the USSR on Freedom of Conscience and Religious Organizations published in the central press. The seriousness of the issues that were raised has prompted us to make this statement.

The stand of the Russian Orthodox Church was expressed repeatedly during the period of the preparation of the draft law. The decisions of the Bishops' Council, held in October 1989, and of the Holy Synod

were brought to the notice of the Presidium of the USSR Supreme Soviet and Chairman of the USSR Council of Ministers Nikolai Ryzhkov. As a result, a representative of our Church was provided an opportunity to take part in the activity of the working group for editing the draft law, which is being prepared by the USSR Council of Ministers. This draft has to a certain extent taken into account the proposals tabled on behalf of our Church and a number of other Churches and religious associations.

During the discussion of the draft, which is being considered in the chambers of the USSR Supreme Soviet, the representatives of the Church also had an

opportunity to make official comments, which were backed by the deputies. A number of proposals which Church representatives insisted on were not incorporated into the draft law published in the central press. Although it approved in principle the draft Law on Freedom of Conscience and on Religious Organizations, the Local Council states on behalf of the entire Plenitude of the Russian Orthodox Church that concerns of the Church are not taken into account in it.

The essence of this concern consists in the following:

1. The published draft law grants the components of the Church (parishes, monasteries, departments, centres, theological educational establishments) the right of legal person, but deprives the Church of this right as an integral religious organization. This status not only continues but legalizes even more the stand of the 1929 cult legislation of sad memory, a stand that is discriminatory against the Church. It is common knowledge that this legislation reflected ideological orientation hostile to the Church and was aimed at destroying religious structures. This "continuity" of the old and new law in this issue of vital importance to the Church evokes alarm in us. We are asking a question of principle: Why does the law, which is called upon to ensure religious freedom in a law-governed state, deliberately run counter to one of the most important dogmatic provisions defining the Church as a united whole. In the Church there cannot be "religious societies" independent of the hierarchical centre and from one another. All the parishes comprise a single whole with their bishop, just like all the bishops and the Church districts they head—the dioceses—comprise a united whole within the bounds of the Local Church. It is for this reason that the law should recognize the right of legal person for the Church as a united organization with the parishes, monasteries, theological educational establishments, departments and centres that comprise her. Each of the above Church institutions may for its part enjoy the right of a legal person. The delegating of part of this right from one institution to another, as, for example, from a parish to a diocese, or from a diocese to the Patriarchate, should be regulated by internal Church legislation, which is in strict conformity with dogma. Secular legislation should respect dogma, on the basis of which Church law and Church institutions function. At least, it cannot invade the sphere of dogma, and even less so enter into outright conflict with it. Absence of the right of legal person for the Church as an integral institution runs counter to the dogma and principles of the canonical structure of the Russian Orthodox Church, just as it does to those of many other Churches and religious associations of our country, and thereby can promote the emergence of phenomena that harm the unity of the Church and destroy the structures originally endemic to her. This means that the circumstance under consideration runs counter to the Church's understanding of herself, an understanding which legislators need to take into consideration in order to prevent the emergence of an unhealthy duality in the religious

citizens of our country between fidelity to the law and fidelity to their faith.

It should also be kept in mind that the provisions being proposed in the draft law are in conflict with the Final Document of the Vienna meeting of January 15, 1989. The document's section entitled "Principles" reads: "with the aim of ensuring freedom of the individual to profess a religion or faith, the member states shall, among other things:

"respect the right of these religious associations to organize in accordance with their own hierarchical and institutional structure..."

The priority of application of this principle in practice is provided for in the draft law under consideration (Article 31).

To take into account the concern expressed above it is sufficient merely to make mention of religious associations in the first paragraph of Article 11 of the published draft.

2. We propose that the following words be deleted from the second part of Article 5: "The activity of state bodies, organizations and officials cannot be accompanied by divine services, religious rites and ceremonies". It is quite obvious that the said provision contains an encroachment upon the rights of entire collectives as well as citizens. Of late, liturgical or religious ceremonies are being conducted upon decision of work collectives or the public, and they are combined with public events with the participation of representatives of bodies of power or officials.

3. We propose that Paragraph 2 of Article 6 on the separation of the school from the Church be replaced by the following wording:

"Religious organizations can teach, and citizens can learn religions privately, in the language of their choice, either individually or jointly with others at home or in other premises which can be used for the purpose by a religious community, and also in schools on a voluntary basis outside of school curricula."

4. The title of Article 9, "Religious Centres and Boards" of the published draft Law of the USSR should be supplemented with the word "associations".

Thus, the proposed title of Article 9 would read: "Religious Centres: Boards and Associations".

The appropriate changes must be introduced into Article 9, Paragraph 1.

5. Article 10 should be supplemented with the following wording: "Citizens studying in theological educational establishments enjoy equal rights and benefits with citizens studying in higher secular educational establishments."

6. Article 13 should be supplemented with a reference to the need to sanction a board or centre of a pertinent religious association to cease the activity of a religious community if the community belongs to the religious association.

7. The Local Council requests the Soviets of People's Deputies and state bodies to turn over to the Church in the person of religious communities and other religious institutions real estate (church buildings and other facilities) being used by these institutions or communi-

ties if they are fully maintained by them, including restoration, repairs and renovation. This applies especially to real estate which is being renovated from that which has been fully rebuilt or is being raised from ruins with Church funds donated by the faithful.

Rent which is being paid at present by religious organizations for the use of real estate and which is high enough should be abolished so that these funds could be used for charitable purposes.

The appropriate wording should be included in Article 14 of the published draft law on the "Use of property that is owned by the state, public organizations or citizens".

Thus, the following paragraph should be inserted after Paragraph 2 of this article:

"Real estate (cult buildings and other facilities) which are completely maintained by religious organizations, including restoration and repairs, shall become the property thereof. This should be unquestionably executed with regard to real estate being restored and renovated chiefly from that which has been rebuilt or being restored from ruins with Church funds donated by the faithful."

The following new paragraph should be inserted before the last paragraph of Article 14:

"Rent shall not be charged for the use of real estate by religious organizations. The moneys released as a result shall be channelled by religious organizations for charitable purposes."

8. Article 20 should be supplemented with a fourth paragraph of the following content: "Religious centres and departments may institute press organs and other mass media according to the procedure established by the Law on the Press and Other Mass Media."

9. Article 23, "Labour Legislation in Religious Organizations", of the published draft law should be reworded as applied to Article 22 of the draft submitted to the Supreme Soviet by the USSR Council of Ministers.

It should be kept in mind that according to the dogma

of the Orthodox Church, a clergyman is a full-fledged member of the parish community and it is not fitting for him to fulfil his pastoral functions on the basis of a labour agreement with the community. Such a notion as hire is associated with a labour agreement. A priest cannot be hired by a community, since, belonging to the community, he holds an entirely special place in it, one that is conditioned by dogma. This place of the priest's in the community excludes out of hand the possibility of his being hired. The term "hireling" is traditionally used in Orthodox theology as a negative definition of a clergyman who bases his relations with the community on selfishness and profit. Mention of such a procedure in the law is an insult to the religious feelings of the faithful and is an intrusion into the integral sphere of religious life.

In connection with the above, we support the following wording:

"Religious organizations may hire citizens to work in these organizations under a labour agreement. The forms and system of remuneration of the labour of employees shall be determined by the religious organization itself upon agreement with them."

"Labour legislative shall apply to all citizens employed in religious organizations on an equal basis with industrial and office workers of state and public enterprises, institutions and organizations."

Further follows Paragraph 3, which remains in the text of Article 23 of the draft published in the central press.

10. We consider the wording of Article 27 unacceptable and are deeply convinced that compliance with the legislation on freedom of conscience and on religious organizations should be monitored on the same bases as is monitoring of the other laws of the country.

The participants in the Local Council of the Russian Orthodox Church express the hope that their stand will enjoy the understanding and support of the USSR Supreme Soviet and of our country's public at large.

ALEKSY, Patriarch of Moscow and All Russia

**Address of the Patriarchal Locum Tenens,
Metropolitan FILARET of Kiev and Galicia,
Exarch to All the Ukraine,
at the Opening of the Local Council**

Beloved archpastors, pastors and all members of the Sanctified Local Council of the Russian Orthodox Church.

This day the grace of the Holy Spirit has brought us together in the Lavra of the Life-Giving Trinity, the cloister of our God-bearing Abba Sergy, so that our Local Council would accomplish its work in this school of obedience and Christian humility.

Patriarch Pimen of Moscow and All Russia who has guided our Church for 20 years has departed this world. Under his guidance many momentous events have been inscribed into the history of Our Church linked with the grace-giving process of development of our church life, our active involvement in the life of the Orthodox plenitude and in the search for ways of restoring the confessional unity of the now divided Christendom, with efforts to revive the spiritual and moral potential of our society. May our grateful memory of him be eternal!

At this hour we must all join in a conciliar prayer that the Holy Spirit may enlighten our minds and hearts for electing from our midst the Patriarch of Moscow and All Russia.

The main thing we are praying for today is our unity. We have a firm foundation of this—our holy Orthodox faith, the order of church life with its rich liturgical and canonical traditions elaborated over the centuries and our wealth of spiritual pastoral and ascetic experience. It is our immediate duty to preserve and replenish this great wealth. Hold *that fast which thou hast, that no man take thy crown* (Rev. 3. 11).

The millennial history of the Russian Church, and the bimillennial experience of Universal Orthodoxy clearly attest to the fact that departures from the purity of faith and the fullness of Tradition lead only to strife and schisms tearing apart the tunic of Christ. May the Lord give understanding to all seeking human glory and not the Glory of God, their own earthly well-being and not a sacrificial service of the Church of Christ.

We are praying today for the unanimity of the members of our Council. Only when we are in the likeness of the apostolic community in singlemindedness and equality, our actions will be graced by the Holy Spirit which puts right errors and heals infirmities.

Let us remember the wise words of Gamaliil that anything accomplished by the power of God cannot be destroyed, while indertakings motivated by human desires *will come to nought* (Acts 5. 38).

The time has come to reveal the witness of our conciliar ministry and learn therein God's will concerning the Primate of the Russian Church.

Thou, Lord, Which knowest the hearts of all men (Acts 1.24), indicate to us by the action of the Holy Spirit the one whom You have chosen to accept the lot of patriarchal ministry.

**Speech by Yu. KHRISTORADNOV,
Chairman of the Council for Religious Affairs
at the USSR Council of Ministers**

Esteemed Patriarchal Locum Tenens,

Members of the Holy Synod,

Esteemed participants in the Local Council of the Russian Orthodox Church,

Esteemed guests and comrades,

On behalf of the Government of the USSR and the Council for Religious Affairs I would like to felicitate you all, and also the whole of the Russian Orthodox Church on a momentous event in her history—the opening of the Local Council which has to decide important questions in the life of the Church, her adaptation to the new conditions of perestroika and social rennovation, and to elect the Patriarch of Moscow and All Russia, the fifteenth in the history of the Church.

Naturally, every Local Council of the Church has an importance of its own in her millennial history. Their decisions bear the imprint of the time, of peculiarities of social development. The present Council is certainly no exception to the rule, having been convened at a most important time, at what we call a turning point in the history of this

country, when the world and our country are persistently seeking answers to the burning questions of our time which involve the survival of mankind, the development of the institutes of the state, national identity, further prospects of developing economic relations, integration, ensuring political and civil rights, moral and ecological purification.

Coming to the fore in the context of the new thinking are the priorities of common human values, international security, people's needs including those of humanitarian and religious nature, problems of protecting human health and environment, civil rights and freedoms and their guarantees.

The latest meeting in the United States between President Mikhail Gorbachev and President George Bush has convincingly demonstrated marked changes taking place in the world and in social consciousness. The meeting confirms that, with all their complexity, the ideas and concepts of the new thinking make it possible to find out and utilize the potential of active interaction of nations and countries.

The present situation and the new thinking account for appreciable changes in our domestic life, including major social transformations, openness and glasnost, humanization of all aspects of public life, involvement of all sections of the population in the work of perestroika and renewal.

We are witnessing the collapse of old and outdated patterns of relations, voluntarist principles and approaches in dealing with urgent needs of the people. We see a historical reality grow and mature which opens up broad prospects for the development of a new and democratic social system, based on legality and capable of ensuring to all of its members a life worthy of man.

Current perestroika in our country is of a global and comprehensive nature. Each of us now is simultaneously a subject of perestroika who is accomplishing it and the object of this process who is feeling its daily impact.

A number of difficult economic, social, political, and moral problems have accumulated in our country. Hard at work are our elected governing bodies, the Supreme Soviet of the USSR and the newly elected parliaments of the union and autonomous republics, executive bodies are being formed and a persistent search is underway for solving difficult social problems, above all problems of raising the living standards and ensuring the proper functioning of the political, public and industrial structures of the state.

. Growing in the country, within its central and republican leadership and broad sections of the public, is a sense of common responsibility for uniting and consolidating our society and our state in the name of the interests of people belonging to different classes, ideologies, creeds and nationalities.

Relations between the Church and the state are also changing appreciably, which, we all know, have not always been simple and open. Like many other social links, they were seriously distorted by the former administrative-command system of government. We are now returning to the principles of state-church relations proclaimed at the dawn of Soviet government and try to provide the necessary prerequisites for their implementation.

Since the spring days of May 1988 when this nation marked the Millennium of the Baptism of Russ, and since the meeting of Mikhail Gorbachev with the members of the Synod of the Russian Orthodox Church, thousands of churches and tens of monasteries have been handed back to the Church. Her holy shrines are being given back to her and new dioceses, schools and periodicals are being launched. A milestone along the road is, undoubtedly, the Law on the Freedom of Conscience and Religious Associations, discussed by the Supreme Soviet today, which will complete what one can call a transition, or a period of normalization of Church-state relations, and will give legal guarantees to religious associations, open up before them new opportunities to take part in solving problems facing the Motherland.

We are confident that under the new conditions the Russian Orthodox Church will broaden and develop her traditions of patriotic service to the nation and the Motherland.

We are all aware of the numerous unresolved problems facing us, people of different nationalities. But, as President Mikhail Gorbachev pointed out, we all share one common home, a common history and a common future. Nothing but unity can help our nation overcome problems and deal with former errors and misconceptions. Now that we analyze our past, it is most important not to be carried away by emotions, not to let them prevail over common sense, and preserve restraint, tolerance and political wisdom. We are confident, in the final analysis, of the triumph of our hopes for a happier future. What is important is not to be taken aback by difficult problems, to realize that we are the children of a common Motherland.

We assess highly the will for and the contribution of the Russian Orthodox Church to

bringing our society as soon as possible out of its present state into an atmosphere of civic peace, mutual understanding and respect and democratization. Our society is expecting from the Church effective efforts for overcoming social tension and social evils such as drunkenness, crime, immorality, extremism and nationalism. Much is to be done in the area of charity, the revival of national culture and environmental protection. We are hopeful that the multinational Russian Orthodox Church will work to consolidate fraternal relations among all the peoples of our Motherland. Educating feelings of mutual respect, respect for human values, rooting out enmity and hatred for ethnic or religious reasons and safeguarding the unity of the Soviet people—all these are major conditions for creating a society of social justice and humanism, a society of lofty morals and spirituality.

In this connection I would like to draw your attention to the high trust vested by voters in clerics elected to our governing bodies, of whom we have nearly 200 across the country. A lot now depends on their work.

The new historical reality not only opens up new opportunities before the Church, but, naturally enough, increases her responsibility for the practical implementation of measures providing for the spiritual and moral education of people and their civic development.

I would like to wish the participants in this Local Council fruitful and blessed labours, success to the Council, and to the millions of believers, the plenitude of the Russian Orthodox Church—realization of their hopes.

Speech of Reply by the Patriarchal Locum Tenens, Metropolitan FILARET of Kiev and Galicia

Esteemed Yury Nikolayevich,

On behalf of the Local Council, permit me to express to you, and in your person to the government of our country, our cordial gratitude for the messages of congratulation addressed to our Council.

We share the thoughts and feelings expressed by you in your message of greeting.

Indeed, the Russian Orthodox Church is not preoccupied solely with her internal problems, but has never separated herself, nor will she ever do in the future, from the life of society and, therefore, all the joys of our people and all their problems are the joys and problems of our Church.

We see the task of the Church, above all, in reviving the spiritual and ethical life in our society.

The spiritual and ethical standards of people are a sound basis of social progress. Therefore, at this Council, we shall pay particular attention to this problem and shall look into ways by which the Russian Orthodox Church will be able to promote the spirituality and morals of this nation.

We also come out in support of the consolidation of fraternal ties of friendship among the peoples of this country. Inter-ethnic conflicts which have become part of our reality give cause for concern not only to our Motherland, but also to our Church, and so, the Russian Orthodox Church, which has always been a multinational one, is duty bound to foster the development of good relations among all the peoples of this land, especially because the equality of all nations before God lies at the root of our faith. We remember well and often quote the words of St. Paul to the effect that there are no Greeks or Jews for Christ, since all nations were created by One God.

We welcome the efforts of our government, and in particular those of President Mikhail Gorbachev, for strengthening peace and we are happy to see that his latest visit to the United States and Canada has served to promote good relations not only between our countries, but also the cause of European and world peace.

Once again I would like to express, on behalf of the Local Council, our cordial gratitude to the Council for Religious Affairs and convey through it our best wishes to the Soviet Government and the country's leadership.

Report by Patriarchal Locum Tenens Metropolitan FILARET of Kiev and Galicia, Exarch to All the Ukraine

Beloved in the Lord archpastors and pastors, brothers and sisters, members of the Local Council,

Our Holy Local Council is faced today with a historic task—that of electing a new Primate of the Russian Orthodox Church to succeed His Holiness Patriarch Pimen of Moscow and All Russia, who has departed unto the Lord, on the Moscow Primate's Throne.

The urgent convocation of the present Local Council is dictated by the only objective, which is the weal of the Church. Profound concern for the destiny of our Local Church, which is now living through one of the dynamic and crucial periods in her history, impels us to resolve the question of filling the Patriarchal See as soon as possible without which quite a few essential problems of church life cannot be authoritatively and incontestably settled.

The need for the soonest placement of a new Patriarch at the helm of the Russian Orthodox Church is determined by the fact that our Church is entering a new period of great church historical significance marked by a radical change in Church-state relations; that the Church is actively involved in the process of cultural and moral revival of our society; that the values proclaimed by the Church give society a hope for the successful solution of its spiritual, moral and social problems and offer grounds for regarding the Church as a creative power essential for the Motherland; that there is a growing awareness of the pressing need for the revival of traditional forms of diocesan, parochial and monastic life; and, finally, that the situation is tense and that the speediest overcoming of tendencies leading to destructive processes and posing a threat to the unity and integrity of our Local Church is recognized as an urgent and vital task.

In our day the situation develops at an unbelievably high speed, the tempo of life becomes almost completely uncontrollable and the actions being taken often assume a spontaneous and rash character. To wait and see may be disastrous. May a new Primate ascend the Patriarchal Throne so as to unite the powers of the Church on the basis of the age-long loyalty of many peoples of our country to the truth of Holy Orthodoxy and to inspire our compatriots—honest, sincere, noble-minded and intelligent people—for serving the cause of the revival of our great Motherland, while being aware of our common responsibility for its future destiny.

I trust that I will express the common sentiments of the participants in the present Local Council if, being guided by our Christian and general human duty to pay an appropriate tribute of esteem to his lofty Patriarchal ministry, I concentrate on the personality of His Holiness Patriarch Pimen who has departed unto the Lord.

In the person of the deceased Primate the Church had a pastor and man of prayer who ardently loved his people and was aware of his great responsibility for its destiny and who greeted with Christian enthusiasm the beginning of the spiritual revival of our great multinational Motherland.

From his first steps in the capacity of Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna successfully continued the course of guiding the Russian Orthodox Church which the late Patriarch Aleksy had been steering. The Local Council of 1971, which elected Metropolitan Pimen Patriarch of Moscow and All Russia, mapped out a programme for the further activities of the Russian Orthodox Church, her inner life, the development of her sisterly relations with the Local Orthodox Churches and other confessions, and her peacemaking ministry. Fulfilling the mission of strengthening beneficial Christian cooperation and preaching peace of Jesus Christ, His Holiness the Patriarch visited numerous Churches and countries of Europe, Asia and Africa and made pilgrimages to the Holy Land and Holy Mount Athos. The world conferences of religious workers who came out for just relations among nations and for saving the sacred gift of life, successfully carried out in Moscow in 1977 and 1982, respectively, on the initiative of His Holiness the Patriarch, were highly appraised by the peace-loving forces. His Holiness Patriarch Pimen addressed the Second Special Session of the UN General Assembly on Disarmament with a report on the final documents of the 1982 Moscow Conference. It was the first visit ever made to the American Continent by a Patriarch of the Russian Church, which enabled His Holiness to establish direct prayerful contacts with the children of our Church in the United States of America.

In 1980, with the blessing of His Holiness Patriarch Pimen and under his guidance, the Russian Orthodox Church began preparations for her great jubilee—the Millennium of the Baptism of Russ. On the eve of the celebrations a historic meeting of His Holiness Patriarch Pimen and the members of the Holy Synod of the Russian Orthodox Church with Mikhail Gorbachev was held in the Kremlin. The words uttered by the head of state, "We have a common history, one Homeland and one future", became a symbol of fundamentally new Church-state relations. The celebration of the Millennium of the Baptism of Russ had a broad response all over the Christian world. Its principal effect, however, was a beneficial influence it had on the process of spiritual renovation of our society. The Church, until then almost entirely forgotten and completely unknown and alien to many, acquired an exceptionally high moral, cultural and

historical significance in the eyes of the people.

The Church-wide solemnities devoted to the Millennium of the Baptism of Russ, as well as those held in 1989 to mark the 400th anniversary of the establishment of the Moscow Patriarchate were the last and the most significant events in the Primatial ministry of Patriarch Pimen of blessed memory.

Beloved members of the Local Council,

The decisions of the Bishops' Council held last year include a special resolution on canonization at the next Council of the Russian Orthodox Church of the ever-remembered Archpriest Ioann Sergiev, who is lovingly called Father Ioann of Kronshtadt among the people.

It is the wish of God wondrous in His saints that the Church-wide glorification of Father Ioann of Kronshtadt should be effected at this Local Council.

The name of Father Ioann of Kronshtadt, glorified by the whole of Russia already in his lifetime, has long been surrounded with love and worship of the people. The "Kronshtadt pastor", "dear father", and "all-Russia pastor" has come to be popularly reputed a zealous, gracious and loving pastor, a great man of prayer and a swift intercessor and physician in many various afflictions and ailments. By his strict ascetic life he won the gratifying gift of prayer and miracle-working. His name and his deeds became dear to Orthodox believers. In the Church's consciousness and in the history of Russian sanctity Father Ioann of Kronshtadt is perceived as a highly exceptional phenomenon, as an exponent of Orthodox spirituality, as an initiator of broad-scale Church charity, as a prayerful intercessor for the whole world, the Church and Russia before the Throne of God.

The Act of our Holy Local Council on the canonization of Father Ioann of Kronshtadt, for which our Orthodox people have long been waiting, will undoubtedly find an ardent response and the most lively approval and inspire the glorification of the Father, the Son and the Holy Spirit worshipped in the Trinity.

Two years have passed since the Local Council of 1988 one of whose essential Acts was the adoption of the Statute of the Russian Orthodox Church. It is for two years now that our Church has been consistently implementing it in her life.

From the very beginning of her existence, being inseparably linked with her people, the Russian Orthodox Church has for a whole millennium been introducing the spirit of supreme Divine inspiration in people's life. She has always regarded spiritual and moral education and cultural development as an integral part of her ministry, as her sacred duty. We are aware that the act of moral perfection is characteristic of all Christian Churches and religious associations with which the Russian Orthodox Church maintains sisterly cooperation in developing national cultures and in uniting all the peoples of our multinational Motherland.

Certain limitations in the legal status of the Russian Orthodox Church, just as of other religious organiza-

tions, which have been observed until quite recently prevented her from displaying in full her creative spiritual and moral powers. Evangelical education and social ministry, mercy and charity still remain, in effect, a virgin land. The putting into force of the new Statute of the Russian Orthodox Church is conducive to positive changes in the life of dioceses and parishes.

Today the process of renovation of obsolete forms of Church-state relations is going on all over the country. This manifests itself, above all, in turning over churches and church buildings to the Church to be used for the needs of church communities, theological schools and cloisters. The beneficial influence of the Church on public self-consciousness has grown. The first Sunday schools for the catechization of the people are being opened. To expand the training of the Church's pastors, Kiev, Minsk and Tobolsk theological seminaries, as well as ten theological schools have been opened. People have obtained broader access to the Holy Scripture and religious-moral literature.

The two years that have passed since the Local Council of 1988 demanded of the episcopate, clergy and all believers an enormous exertion of creative energies aimed at restoring churches and cloisters, quite often from the ruins, all over the boundless face of our land.

There has been a great cultural and historical change in the destiny of our Motherland. The Russian Orthodox Church has not been standing aloof from the transformations going on in the country. She was drawn by the very course of historical development into the process of moral and spiritual renovation of all aspects of present-day life, devoting her energies to the cultural and spiritual rebirth of society.

Objectively appraising all the positive changes which have taken place in the life of our Church, seeing in them a manifestation of the all-benevolent and salvific Divine Providence and being humbly aware of our unworthiness, we offer our fervent gratitude above all to God the Giver of all boons and ask Him to pour His mercy upon our Church and our Motherland. For, perhaps, there is not a single area of church life in which the Russian Orthodox Church has not been faced with numerous difficulties and unsolved problems.

Considering that major reports delivered at the Bishops' Council in October 1989 touched upon a broad range of church problems, the present Local Council must adopt appropriate resolutions in compliance with the decisions of the last two Bishops' Councils and map out the ways for solving the pressing problems facing the Church today.

The rather complicated situation which has developed in the Western regions of the Ukraine in connection with the aggravation of interconfessional tensions and enmity between the Orthodox and the Catholics of the Eastern Rite calls for most serious consideration. One of the main causes of the aggravated situation

is interference of non-Church forces into Church affairs.

The situation in that region causes our particular concern and anxiety.

Not denying the right of the Catholics of the Eastern Rite to open and legal profession of their faith, we tried to settle all problems that arose between us by negotiation. By agreement with the Holy See, a quadripartite commission consisting of representatives of the Moscow Patriarchate, the Roman Catholic Church, the Ukrainian Orthodox Church, and the Catholics of the Eastern Rite was set up at the beginning of this year.

The negotiations which began quite successfully, however, were interrupted by unilateral actions of the Uniates who announced their unwillingness to carry them on and their non-recognition of the decisions already worked out by the commission. This was immediately followed by a stepping up of the Uniate groupings' aggressive actions such as forcible occupation of Orthodox churches and acts of violence committed by them towards clerics and laymen who upheld their legitimate rights and remained loyal to Holy Orthodoxy.

We reject the accusations brought against the Russian Orthodox Church, her past and present, against her archpastors and pastors by the Uniates and certain mass media both inside and outside the country that are supporting them. We express our bewilderment and bitterness over the unconstitutional actions of the local authorities in the Western Ukraine discriminating citizens professing the Orthodox faith and infringing upon the legitimate rights of the Orthodox Church and thus bringing about an even greater deterioration of the situation. We note that biased and unfair appraisals of the significance and consequences of the Lvov Church Council of 1946 continue to be given in various publications and in quite a few public statements.

It is not to be denied that the Lvov Church Council resulted in a reunion of millions of Greek Catholics with the Orthodox Church. This was an organic, natural act in the centuries-long struggle for the return to the faith of their ancestors, for national revival and for the religious unity of the Ukrainian people.

While not denying the existence of an atmosphere of violence with respect to the Greek Catholics in the Stalin period, we at the same time consider it inadmissible to return today to the same methods with respect to the Orthodox believers; we mean, in particular, the statements of some of the local authorities in the Western Ukraine concerning the annulment of the decisions of the Lvov Church Council by the secular administration.

The apologists of Uniatism pass off the Union as a Ukrainian national movement. Whereas in actual reality it has always been, and remains today, an instrument of disintegrating the spiritual unity of the Ukrainian people, an instrument of separating Galicia not only from Moscow, but also from Kiev. We appeal to all those to whom Ukrainian national

revival is dear to realize the entire seriousness of the threat to the integrity of the Ukrainian nation posed by the Union.

Church peace in the Ukraine is also disturbed by the activities of the Ukrainian schismatics—Autocephalists.

The Russian Orthodox Church, which has from time immemorial united believers of many nationalities inhabiting our country and living beyond it, including those belonging to the consanguineous Russian, Ukrainian and Byelorussian peoples, blesses the movement aimed at the national spiritual revival of each people and the development of its national culture, but she resolutely renounces chauvinism, separatism and national strife. The aspirations of the Orthodox Ukrainians for the Church independence of the Ukraine have been materialized in the formation of a Ukrainian Orthodox Church enjoying broad autonomy. The way towards further expansion of her independence is not barred either. Yet everything in the Church must be done in the spirit of love and peace, in the spirit of mutual understanding, in the spirit of the Church law and on the basis of loyalty to the canons. Whereas the activities of the Church separatists rightfully condemned by the Holy Synod and by the Bishops' Council held in January 1990 are an open outrage upon the canons and a gross violation of the very foundations of the Church order. In effect, the so-called Autocephalists are a new version of the "self-sanctified" in the Ukraine.

The schismatic actions committed by the self-styled Autocephalists are to be condemned in accordance with Apostolic Rules 15 and 31, Rules 14 and 15 of the Fifth-Sixth Council, and Rules 12 and 13 of the Fourth Ecumenical Council.

The favourable changes in the life of our country that have been going on in the past few years, the creation of legal conditions for carrying out by the Russian Orthodox Church her God-willed mission and the propitious attitude towards the Church on the part of the broad public, who pin on her their hopes for the spiritual revival of the Motherland, open up the way to remedying the Church divisions in the midst of the Russian Orthodox emigration which seem to have had no other grounds except political ones that have now lost their one-time topicality and acuteness. There appeared a hope for overcoming the Karlovci schism. To our great regret, however, this hope has been undermined by a decision whose authors styled themselves a Bishops' Council of the Russian Church Outside Russia.

The activities of our compatriots living abroad who are in schism with the Mother Church are aimed at spreading discord and sedition among the Orthodox flock in our country.

Attempts are once again being made to tempt the Russian Orthodox Church, which has survived under difficult historical conditions through the power of the Holy Spirit, with a schism. Although the schism which took place abroad and which is known as the Karlovci schism differs from *Obnovlenchestvo* (Reno-

vationism) and other schisms that were created on the territory of our country in the postrevolutionary period, the Church views every schism as a sin aimed at tearing apart Christ's tunic. That is why the documents adopted by the bishops of the Russian Church Outside Russia deserve to be condemned.

The Orthodox Christians members of the Russian Church Outside Russia to whom the spiritual renovation of our common long-suffering Motherland is dear must realize how far the ambitious schemes and unlawful claims of the hierarchy of their Church are from the actual needs of the Russian Orthodox Church and their homeland. The Orthodox Christians must be for our people, once again turning to Christ, a model of unanimity and fraternal love and not entice them into divisions and enmity.

We must keep our flock away from those who are spreading sedition and splits in the Church, reminding them of the teaching of St. Basil the Great according to which the sin of division cannot be washed away even by the blood of martyrdom.

Cases of breach of Church discipline by laity and clergy and of disobedience of clerics to the Holy Synod that are observed in a number of dioceses give rise to concern. Individual Church and, more often, quasi-Church "figures" come out on behalf of the Church with statements which no one authorized them to make and thus sow strife among God's people. To overcome these unhealthy phenomena the supreme authority of the Russian Orthodox Church, which is willed by God to be responsible for Church peace and decorum, is in duty bound, being guided by the Church canons, to protect the flock from those who are sowing temptation and sedition.

Beloved brothers and sisters,

As you know, yesterday a Bishops' Council was held at St. Daniel's Monastery. In conformity with the Statute of the Russian Orthodox Church, having discussed the agenda, programme and working bodies of the Local Council proposed and approved by us, the Council also worked out the procedure for electing the Patriarch of Moscow and All Russia.

On behalf of the Bishops' Council I submit for your consideration and approval the following procedure for electing the Primate to the widowed Moscow Patriarchal See:

(1) The Local Council approves, by secret or open ballot, a list of three candidates proposed by the Bishops' Council for electing the Patriarch of Moscow and All Russia out of their number.

(2) The Local Council has the right to enter additional names in this list, taking guidance from Ch. IV, Par. 17 (a-e) of the Statute of the Russian Orthodox Church.

(3) To enter additional persons in the list of candidates, a secret vote is taken. Included in the ballot paper are persons supported by not less than 12 members of the Local Council. The candidate who receives over 50 per cent of the votes is considered to be elected.

(4) The Local Council elects one candidate out of those approved by it by secret ballot.

(5) The bishop who receives over 50 per cent of the votes is considered to be elected Patriarch.

(6) In the event none of the candidates receives over 50 per cent of the votes, a second ballot is taken to choose between the two candidates who received the greatest number of votes.

The main criterion by which the members of the Council must be guided in electing the Patriarch is the adequacy of the candidate for the Moscow Patriarchal See to the high Primatial dignity; in other words, it is the weal of the Church which must be the main criterion in electing the Patriarch.

At this extremely crucial moment all personal attitudes must be cast aside, savouring *not the things that be of God* (Mt. 16.23).

We high bishops and the entire Holy Local Council are about to elect by our conciliar mind a new Primate of our Local Church, His Holiness the Patriarch of Moscow and All Russia. By your voting you are being drawn into the very centre of the present historical moment and bear full responsibility before God and His Holy Church. In the person of the candidate for the Moscow Patriarchal See you must elect a worthy pastor devoted to the Holy Church, a promulgator of the eternal Evangelical truth and a bearer of the noble gift of the salvific grace of God which can bring peace and prosperity to our Church and our Motherland.

Being aware of our responsibility for the destiny of the Church and humbly setting hopes on all-benevolent Divine Providence, we are getting down to implementing the charted programme of the Council. May the Lord in His great mercy fill us with the spirit of wisdom and reason, the spirit of counsel and fortitude, the spirit of God's fear and purity and may He make us capable to perceive His will about our Church, a will that is *good, and acceptable, and perfect* (Rom. 12.2).

Speech by Metropolitan ALEKSY of Leningrad and Novgorod, Newly Elected Patriarch of Moscow and All Russia, at the Closing Session of the Local Council,

June 8, 1990

The Sanctified Local Council called to elect the Patriarch of Moscow and All Russia has completed its work. By the election of the Council, in which, we trust, God's will concerning the Russian Church has been revealed, the burden of primatial service has been placed upon my unworthiness. Great is the responsibility of this service. Accepting it, I am fully aware of my imperfection and my weakness, but find strength in the fact that I have been elected by a Council of archpastors, pastors and laymen who were able to freely express their will. I also draw strength for my future service from the fact that my ascent to the throne of the First Bishops of Moscow coincides with a great Church jubilation — the canonization of the righteous St. Ioann of Kronshtadt, the Miracle-Worker who is venerated throughout the Orthodox world and the whole of Holy Russia, and who is interred in the city which used to be my See.

I would like to express our conciliar hope that the canonization of St. Ioann of Kronshtadt will serve to promote the unity of the Orthodox flock of All Russia scattered across the face of the Earth, including the section of it which remains separated from us to this day.

The Council has had thorough, concerned and serious discussions on problems facing the Church in our crucial time of change. Broad public circles in our country are looking to the Church with hope as to a source of spiritual power able to transform life, as a source of spiritual revival of our Motherland.

Abiding by the God-commanded duty to be the salt of the earth and the light of the world, the Russian Orthodox Church is prepared to serve sacrificially the cause of the spiritual wellbeing of her earthly homeland. The conditions in which the Russian Orthodox Church is performing her apostolic service in society are largely determined by her legal status. A nation-wide discussion has begun of a bill on the freedom of conscience and religious organizations passed in the first reading.

I would like to stress the serious and well-founded concern which has been voiced at the Local Council with regard to this bill. Our Church as such must have the rights of a legal person, and not her parishes and institutions, because in denying such rights lies a threat to her integrity, something which is undoubtedly of importance for the integrity of our multinational state which is troubled with serious internal conflicts.

Our society needs not divisions, but consolidation, conciliar unity, just as church life requires canonical unity.

The Council attaches great importance to legal guarantees of the property rights of the Church. Churches, erected by the Orthodox, and later restored on voluntary donations of our parishioners, who are far from being wealthy people, must in all justice belong to the Church and not just be rented by her.

The Council participants have stressed their desire that the new bill might ensure genuine equality of believers and non-believers in all spheres of life, including opportunities for religious or atheistic upbringing and education, in particular in our public schools.

The Orthodox Church is organized on the principle of sobornost. In saying that one must clearly understand that this principle in the Church is organically combined with her hierarchal structure. The responsibility for the destiny of the Church is shared by archpastors, pastors, laymen and the whole of the church people.

But their services within the Church are not identical. According to the Orthodox canonical doctrine, which was brilliantly summed up by St. John of Damascus, the Church is entrusted to the bishops. Everything in the Church is accomplished in the spirit of love, single-mindedness and unanimity, with canonical discipline being observed; departure from these God-commanded principles threatens the Church with strife and disasters.

We have thoroughly and unambiguously condemned at the Council strife and discord tearing apart the church world, which have assumed an especially alarming turn in the Western Ukraine, and have expressed a unanimous opinion on ways of overcoming them.

During the debates concern was expressed with a shortage of liturgical books and theological catechetical literature. Church publishing activities are of exceptional importance for the spiritual enlightenment of God's people and require the support of the Supreme Church Authority and of the entire Church.

Theological education is a matter of primary importance, because the Church needs theologically educated pastors who can guide the people of God on the road of salvation. It is the duty of theological schools to train such pastors to make up for the great shortage of clerics in the Church, the shortage which is especially acute today when new parishes are being opened. The network of theological schools must be increased considerably. This was mentioned in our discussions and stated in our final documents.

Concluding the sessions of the Sanctified Council, I would like to call on all the archpastors, venerable clergy, monks and nuns and our pious flock to do all they can for the unity of the Church.

In the face of intolerance in the present society, we must set an example of brotherhood, cooperation and mutual understanding. Love of Christ must unite us in the service of God, the Holy Church of Christ and the flock entrusted to our spiritual guidance.

I cordially thank all the participants and members of the Local Council for the spirit of singlemindedness and fraternity which has prevailed among us, for the labours accomplished by each of those who came to the Local Council to take part in our sessions.

With that, permit me to declare closed this Local Council of the Russian Orthodox Church. And we end the Local Council with the singing of the Great Doxology.

ADDRESS

by His Holiness Patriarch ALEKSY II of Moscow and All Russia

on the Day of His Enthronization
at the Patriarchal Cathedral of the Epiphany

June 10, 1990

Your Holiness, venerable archpastors representing the Local Orthodox Churches, the whole of the Sanctified Council, venerable fathers and brothers, dear guests and our beloved flock.

With a feeling of love in Christ I wish to thank you all for sharing in our church jubilation and for the words of greeting which have touched me deeply. We are happy to see among us the heads and representatives of other Christian Churches of this country and regard their participation as a sign of our common striving for unity in Christ and as witness to the fraternal bonds which have united us over many decades.

On this day, aware of the entire responsibility to Christ and His Church for the primatial service entrusted to me, I ascend the throne of the First Bishops of Moscow with fear and trepidation. I do so with fear and trepidation because I realize that this lot has befallen me not due to my merits or accomplishments, but by the will of the Chief Shepherd Jesus Christ our Provider. Confessing my weakness and unworthiness, I pin my hopes entirely on the healing and consoling grace of God granted us in the Holy Spirit. I, therefore, diligently pray today and supplicate the Lord that He may fortify me in the spirit and the body.

This celebration of ours being held on the Sunday of All Saints, I also turn in prayer to them, our intercessors before the Throne of the Glory of God, and most of all to my saintly predecessors on the primatial throne who protect the Church with their prayers pleasing unto God.

The Church of Christ, *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief* (Eph. 2.20), is a holy temple constantly renovated and built up in the Lord. All of my pious predecessors have contributed their share to the construction of this great temple, that significant part of it which bears the name of the Russian Orthodox Church. Today, as I remember them with gratitude and join in their labours, I turn to you, beloved brothers and sisters in Christ, to the whole of the flock of All Russia entrusted to me by God with a humble appeal for your spiritual help and prayerful assistance in my service for the Holy Church so that it may be a worthy continuation of their exploit.

As I embark upon this service at a time abounding with special signs, I am fully aware of the great responsibility it places upon us all. Quite recently we commemorated events of great significance for our Church: the Millennium of the Baptism of Russ and the 400th anniversary of the establishment of the office of Patriarch in the Russian Church. We are on the threshold of the 3rd millennium of the coming into the world of our Saviour and Lord

Jesus Christ. The world and our Motherland are in a state of flux. In the whirlwind of change it appears to be especially important to rely upon things unshakable and eternal. We shall perform our ministry relying upon the firm rock of the Holy Tradition, preserving loyalty to the dogmas of faith and church canons, and guided by the conciliar reason of the Church.

We see our foremost task in consolidating the inner, spirit-bearing life of the Church.

Many are the means for restoring the proper spiritual state of our Christian society which relies upon the ancient traditions of our Church. We are hopeful that our God-loving flock will be filled with the desire to promote this revival to the glory of Christ and His Church. The attainment of these objectives will also be promoted by managing church life in keeping with our new Statute which pays considerable attention to stimulating church life in our parishes and dioceses.

We are also confronted with the great task of a broad revival of monasticism which has always had a most favourable effect upon the spiritual and moral state of the whole of society. The restoration of great and small monastic communities in our country will require considerable effort.

The restoration of many old and the building of new churches and the opening of new parishes is a manifestation of spiritual revival. This encouraging process is still at its very outset and will require considerable effort and material outlays on our part.

Mindful of our duty to proclaim the truth of Christ and to baptize in His Name, we see before us a boundless field of activity for catechetical work, which includes setting up a large network of Sunday schools for children and adults, providing the flock and the public at large with literature necessary for Christian education and adequate church life. We see with a sense of profound gratitude to God new ways opening up before us for the unrestrained development of church education in various sections of our society.

We realize that the aforesaid objectives would require a greater number of theological schools, improved education of future pastors and further development of our formerly famous theological science.

Our Church—and we all clearly see it—is embarking upon the road of broad public service. The whole of our society is looking upon her with hope as upon the guardian of intransigent spiritual and moral values, historical memory and cultural heritage. To live up to these expectations is our historical task.

At this time of crucial providential changes in our country the Church does not remain a passive onlooker. She comes out in support of the beneficial and humane plans of the leadership of our country, in its far from easy task to rebuild the life of our society on the principles of legality and justice. In recent decades the Church has done a lot in her effort for world peace. Continuing this peacemaking service, we deem it our duty to work for peace at home and broaden our public service in forms peculiar to the Church among which special emphasis should be placed upon resuming the service of charity and philanthropy on a large scale.

We associate all of these aspects of church service with the adoption of new and fairer legislation on the Church and all religions in our country.

A lot is to be done in promoting the principles of humanity and justice in inter-ethnic relations. As a multinational body, the Russian Orthodox Church is called upon, together with all other Christian Churches and religious associations in this country, to heal the wound inflicted by ethnic strife.

Ours is a harsh legacy in relations with the Catholics of the Eastern Rite in the Western Ukraine. The problems are aggravated by the schism created by the arbitrary proclamation by some of the Orthodox of the so-called Autocephalous Ukrainian Orthodox Church. We are doing our best to cure these sores torturous for the Body of Christ.

Today, as in the past, we shall continue to develop fraternal relations with the Local Orthodox Churches thus promoting the cause of all-Orthodox unity.

Just as in the past we see our Christian duty in the Orthodox witness, in developing dialogue and cooperation with the non-Orthodox confessions in the hope that the grace of the Holy Spirit will overcome the sin of division in response to our common prayers.

To accomplish all these plans of our Church, I need fraternal cooperation on the part of the Holy Synod, and all the bishops, clergy, monks and nuns and laymen.

May the blessing of God be upon you. May the Holy Name of our Lord Jesus Christ be glorified through us, and to Him is the power and the glory, honour and veneration now and unto ages of ages. Amen.

Message of Greeting from the Holy Synod to His Holiness Patriarch ALEKSY II of Moscow and All Russia

St. Daniel's Monastery, Sunday, June 10, 1990

Your Holiness,

The Holy Council of the Russian Orthodox Church which has called Your Holiness to be the Patriarch of the God-protected city of Moscow and All Russia, proclaims GREAT JOY to the world.

This day, with the help of God, we have found the Primate, who will bear our weaknesses and lead his beloved flock unto salvation! Rejoice also YOU, O PATRIARCH ALEKSY, the heir to the First Bishops of Moscow and All Russia!

Being the first among bishops equal to you, you, as the Patriarch, represent the plenitude of Church life in the unconfused unity of the personal and the conciliar. The Holy Council creates the Patriarch through the will of the Holy Spirit, manifesting in the Patriarch its own creative and pastoral will. Personal responsibility to God and men for every church act, the daring exploit of prayerful intercession for the flock, which are always necessary in this world, become possible in the patriarchal guidance of the Plenitude of the Church.

This witness of the one-man management of the Church was given by the 1917 Holy Council of the Russian Orthodox Church when it restored the office of the Patriarch in Russia.

The office of the Patriarch is joy for us, and a great exploit for you, a way of the cross which one can follow only relying on the providential power of God.

You, Most Holy Vladyka, inherit the throne of the luminaries of the Russian Church who engaged in the acts of goodness, kept to the last and confessed the one faith.

Patriarch Tikhon of Moscow, who reinitiated a succession of the First Bishops in the new time of troubles, said this when accepting the good news of his election: "Many a tear shall I have to swallow and many a moan to utter in my forthcoming patriarchal service, especially at this crucial time!" He had to combat hosts of evil spirits of this earth which besieged the Holy Church of Russia.

This diamond of faith and likeness of humility defended his flock from the onslaught of evil and schisms; the ship of the Church survived and sailed on.

But the tempest of the night prevailed, and the people on board this ark cried out, as the disciples of Christ did: *Master, master, we perish* (Lk. 8.24).

It was then that by the mercy of God His Holiness Sergy was given to the Church who blazed such a trail of overcoming trouble and dissent, which preserved the ark of the Church and navigated it to a safe heaven although not without some damage and losses.

In this tempestuous age of lethal pride an extreme measure of self-sacrifice alone could offer a means of salvation. It became necessary to give not just one coat, as the Saviour said, but even two to the one wishing to take it away. From all she had the Russian Church gave away everything except her faithfulness to the Almighty and the Holy Orthodoxy. The soul of the Church remained untouched by the enemy, just as was the soul of much-suffering Job in his dire plight.

And therein was the salvation!

Patriarch Sergy and his flock trusted that the Lord would not forsake them, but array them better than the lilies of the field.

A loyal successor to the cause of His Holiness Sergy who shared his lot was Patriarch Aleksey who, in the manner of St. Simon of Cyrene, bore the cross of our exhausted father His Holiness Sergy.

His Holiness Patriarch Aleksey gathered the scattered ones, gave consolation to the suffering, quenched the thirst of those who pined for the word of God and reconciled the quarrelling. Dioceses and parishes returned under the patriarchal omophorion, clergy who suffered from repressions were able to resume their service at the altars of the Lord and theological schools, churches and cloisters were reopened. Lamps were rekindled in front of the venerable shrine of Abba Sergy, Hegumen of the Russian land.

Following the behests of his predecessors, the late Patriarch Pimen worked to consolidate Church-state relations. He did much to improve monasteries and churches, directed the

Church in her effort for peace and in multilateral dialogues on Christian unity. Patriarch Pimen urged his beloved flock to remain loyal to the Holy Orthodox Tradition.

Today our society is rediscovering the Church with respect to her millennial patriotic service for the Motherland, her profound impact on the culture and morality of our multinational state.

The celebrations to mark the Millennium of the Baptism of Russ and the 400th anniversary of Russian Patriarchate have served to arouse spiritual thirst among the people of this land. And all the prerequisites for quenching this thirst are already at hand. We see the ideals of freedom, tolerance and peaceful building of humane relations being implemented in our country. Our society is seeking help for restoring its moral health.

We should therefore fling wide open the gates of the Church so that the call of the Saviour could be fulfilled: *Come unto me all ye that labour and are heavy laden, and I will give you rest...* (Mt. 11.28). In keeping with Gospel Commandments, the Holy Council of the Russian Orthodox Church of 1917—1918 had this to say about the unity of the Church and society: "...The Church, according to the inner law of her existence, cannot abandon the calling of enlightening and transforming the life of mankind, piercing it with her rays".

We must all be fully aware of these ideals of cooperation, and not of separation, and translate them into life.

Your Holiness Vladyka Aleksy,

The Sanctified Council of the Russian Orthodox Church is concerned with the current discord in the Church and also in society.

The greatest danger for the unity of the Motherland and the Church today is the sin of division, which is nothing but a social form of conceit and individualism. The Scripture says that the sinful call for separation: *every man to his tent, O Israel* (2 Kings 20.1) was uttered by an evil man who lifted up his hand against King David, anointed of God.

You have to accomplish a great deal in the Church, which has been for some time in a kind of paralysis, to overcome every manner of division in the Church and society, perform catechetical instruction of the people of God, revive works of charity and mercy, take care of restoring churches and cloisters, of developing theological education, arouse in people a Christian attitude to life and work, bring the peace of Christ into all aspects of human relations.

Your brothers the bishops will be your faithful assistants in all these blessed labours, and the clergy and laity—skillful workers in the common cause to the glory of God and the good estate of the Mother Church.

We must be bound by a common responsibility: the Holy Council shall ask about how you implement the tasks set by the Church, and you shall ask about how each of us help you to fulfill the conciliar will.

The present situation in our Motherland is too complicated for us to remain complacently indifferent.

Go to your flock, Your Holiness Patriarch Aleksy, and together with Patriarch St. Iov, establish the Church, enlighten the people and safeguard Orthodoxy!

Go to your flock, Your Holiness Patriarch Aleksy, and together with Patriarch St. Gergogen, raise the sons of the Motherland to the defense of her Christian and national possession and statehood!

Go to your flock, Your Holiness Patriarch Aleksy, and together with Patriarch St. Tikhon, preserve the Church from heresies and divisions, summon all of her children under the omophorion of the One Truth, which is the Holy Orthodoxy of Our Lord Jesus Christ!

The Sanctified Council of the Russian Orthodox Church gives to you its blessing for this great exploit of church leadership!

God has elected you Patriarch, and we rejoiced in the heart!

Many years to His Holiness Patriarch ALEKSY!

Speech of Reply by His Holiness Patriarch ALEKSY II

to the Message of Greeting from the Holy Synod and Felicitations of Guests
at the Reception in His Honour at the Residence of the Holy Synod
in St. Daniel's Monastery, June 10, 1990

Your Holinesses, Esteemed Anatoly Ivanovich, all dear guests at this reception.

By the will of God, the Sanctified Local Council of the Russian Orthodox Church has elevated my unworthiness to the throne of the Patriarch of Moscow and All Russia. A few hours ago I confessed in the Patriarchal Cathedral of the Epiphany before the people of God that I embark upon this new road in my life with fear and trepidation and, therefore, pray that I be strengthened by the Great Chief Shepherd (1 Pet. 5.9) our Lord Jesus Christ, and zealously plead that the plenitude of the Church pray for me and help me in bearing the burden of patriarchal service.

The demise of His Holiness Patriarch Pimen of blessed memory turned yet another page in the millennial history of the Russian Orthodox Church.

A new page is before us—what shall we inscribe into this book of sanctity? We trust that history is written not without the will of God and His good plan, that present in it is that of which it is said: Where God wills, the order of nature is overruled; for He does whatever He wishes.

How many examples we know from the Scripture and the history of the Church when in accordance with God's will human deeds were accomplished contrary to any natural order!

You summon me to the great labour of church leadership which can be performed only if we together receive the Spirit of Wisdom, the Spirit of Reason, the Spirit of the Fear of God, revealed through Christ.

I fully share your assessment of the work of my predecessors and I can say that looking upon the exploits of the First Bishops of Moscow, I wish to serve as faithfully to the glory of God and for the good estate of the Church of Christ. In doing so I do not forget, and remind the whole of my flock, of the Apostol's words: *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, it profiteth me nothing* (1 Cor. 13.2).

This love, revealed through the power and action of the Holy Spirit, is asserted on sacrifice and thanksgiving. If we follow these God-given basic principles of Christian life, then every good wish of our will be achieved and fulfilled.

I cordially thank the Sanctified Council and the Holy Synod for their good wishes and instructions given to me here at the ceremony of enthronization.

I look with profound gratitude at all the dear guests who have honoured me with their presence.

I would like to express sincere gratitude to Anatoly Ivanovich Lukyanov for the attention which I greatly appreciate, and, in his person, to the President of the Soviet Union, Mikhail Sergeevich Gorbachev, the USSR Supreme Soviet and to our Government which worthily assess the beneficial potential of the Church in raising social moral standards, her ability to work for the good of this nation.

We are deeply satisfied with the favourable turn of relations between the State and the Church and we are hopeful that the expected Law on the Freedom of Conscience and Religious Organizations will fully meet the needs of religious citizens of our country and thus consolidate the foundation of the law-governed state which is being built by our people.

I thank you, Your Holiness and Beatitude Catholicos-Patriarch of All Georgia, Iliya II. The example of our two fraternal Churches demonstrates how Christian faith brings peoples together. All over Georgia—from the coast to Telavi and from Kazbegi to Vardzia, there are footpaths trodden by Russian pilgrims on their way to the holy places of Iberia—the abode of the Mother of God.

Our hearts are filled with joy because many Russian Orthodox saints are venerated in Georgia, especially St. Serafim of Sarov and the newly canonized Father St. Ioann of Kronshtadt.

Our unity in Christ is sacred and inviolable. Pray for me, my Most Holy brother Iliya, that the Lord may fortify me in my forthcoming most difficult service.

My words of gratitude are also addressed to you, Your Holiness Vasken I, the Supreme Patriarch and Catholicos of All Armenians. You are performing your primatial labours in very complicated conditions. May God help you. We greatly appreciate your openness to

truly fraternal relations between the Russian Orthodox Church and the Armenian Apostolic Church, your zeal for promoting cooperation among believers beneficial for our entire multinational country. I trust in the power of your prayers for me.

Dear brothers who represent non-Christian religions at this function. Please, accept my deep gratitude for coming and for your kind words and inspiring wishes. We highly value our cooperation for the benefit of our dear Motherland.

By the will of the Almighty our land is populated by many peoples confessing different faiths. We trust that we have been providentially placed to work together like brothers to cement the ethical foundations of our society undergoing renewal, to support and develop relations of friendship and mutual understanding among all the peoples of this country. So, let us fulfil the will of the Maker of All: let us demonstrate what is good and seek after peace.

I sincerely thank men of culture and science and public figures for their congratulations which I appreciate so much. The Church gives her blessing to your labours which glorify human reason as reflecting the Reason Divine. We believe in the beneficial effect of cooperation of men of culture, science, public thought and religion in the development of the whole of our Soviet society.

To the dear guests at this reception who have congratulated me and expressed their good wishes I wish to express my heartfelt gratitude and profound respect.

Finally, I would like to draw your attention to the significant fact that we are meeting now within the walls of the oldest of the Moscow cloisters—the Monastery of St. Daniel, founded at the end of the 13th century by the Moscow apanage Prince Daniil Aleksandrovich who initiated the process of unification of Russian lands around Moscow.

As the youngest son of Grand Prince Aleksandr Nevsky, Prince Daniil inherited the smallest estate. But by the end of his short reign the Moscow principality became several times larger, the increase being achieved not through military conquests, but by providentially peaceful means.

Some time after, Metropolitan Petr of Kiev and All Russia moved his primatial see to Moscow. In this way Moscow became the spiritual centre of Old Russia offering guidance to all Christian tribes and nations populating what is today European Russia. This goes to show that the rallying of various peoples around Moscow had a peaceful and spiritual basis. This is the silent message conveyed to us by the stones of the ancient Monastery of St. Daniel.

Brothers and compatriots, let us build our house so as not to demolish the foundation laid by our forefathers.

Again and again let me thank you all for attending this fraternal reception, and I invoke the blessing of God upon the whole of the God-protected Orthodox Church of Russia and on the entire population of our beloved Motherland.

Grace to you and peace from God our Father, and the Lord Jesus Christ (Rom. 1.7). Amen.

Permit me to raise this glass to all of you who are present here and wish you good health, every success in your beneficial labours and Many Years!

Meeting of the Primates of Churches

On June 10, 1990, His Holiness Patriarch Aleksy II of Moscow and All Russia received in the Synodal Chamber of the patriarchal residence in Moscow His Holiness and Beatitude Iliya II, the Catholicos-Patriarch of All Georgia, and persons accompanying him: Archbishop Kallistrat of Kutaisi and Galnaty, Archpriest Mikhail Didenko, Rector of the St. Aleksandr Nevsky Church in Tbilisi, Protodeacon Amiran Amiranoshvili and a Moscow Theological Academy student Romaz Georgadze.

The meeting was attended by Metropolitan Gedeon of Stavropol and Baku, who also accompanied the Primate of the Georgian Orthodox Church, and Protopresbyter Matfei Stadnyuk, Dean of the Moscow Patriarchal Cathedral of the Epiphany.

During a fraternal discussion His Holiness Iliya II once again cordially felicitated the Primate of the Russian Orthodox Church on his ascension to the throne of the Patriarch of Moscow and wished him God's help in his primatial labours.

His Holiness Patriarch Aleksy II and His Beatitude Catholicos-Patriarch Iliya II exchanged views on the life of the two Churches and dwelled upon the current international situation.

The meeting took place in an atmosphere of unanimity, Christian brotherhood and love.

Speech Delivered by Patriarch ALEKSY II
of Moscow and All Russia
at the Reception Given by USSR
President Mikhail GORBACHEV
on June 12, 1990

Esteemed Mikhail Sergeyevich,

Please accept my sincere gratitude for this reception and for your heartfelt congratulations and best wishes which you bestowed so generously, with the magnanimity inherent in you, upon me, the newly-elected Patriarch of Moscow and All Russia.

Today, jointly with the members of the Holy Synod, we are again meeting with you, and, recalling, that exceptionally cordial reception which you gave in April 1988 to the departed His Holiness Patriarch Pimen and the members of the Holy Synod, we want to continue in the same frank spirit the dialogue that was begun so amicably at that time.

We believe that the task of creating the foundation of joint life that will enable us to live in good concord and fruitful cooperation is an acute one for all the peoples of our country today. It is our conviction that the spiritual and moral state of each person, which determines the spiritual and moral potentation of the whole of society, is this foundation. It is in the efforts to create this foundation that we descry the task of the Church.

The favourable changes which are taking place in our country are opening up vistas enabling the Church to effect her ministry in full measure.

In connection with this, on behalf of the Plenitude of the multinational Russian Orthodox Church, I express to you, esteemed Mikhail Sergeyevich, my most heartfelt gratitude for everything you have done to restore the normal functioning of the Church and her status in society, for the on-going grace-endowed process of turning over churches and monasteries to the Church to meet her needs, and for much else.

I believe that all can understand the feelings of hope with which the faithful are looking forward to the passing of the Law on Freedom of Conscience and on Religious Organizations, which we hope will attest before our people and the entire world community to the high level of democracy and to the degree of maturity of perestroika which have been reached in our country.

The Russian Orthodox Church seeks to make her contribution to the nation-wide endeavour of revitalizing our Motherland. We regard it our task to broaden the ministry of charitable endeavours; to expend efforts to revive the spiritual culture of the people and its fine customs and tenor of life; to enhance the participation of Church representatives in community and state affairs within the limits permissible under the Church Canons and laws of state; to foster genuine patriotism; and to take part in the spiritual education of the younger generation. We will continue to be unstinting in our prayers and energetic actions to preserve and strengthen international peace and peace within our country.

We will carry on the age-old tradition of the Russian Orthodox Church of taking part in the effort to preserve and develop the national, spiritual, cultural and historical consciousness of our peoples. Throughout her existence the Church has zealously taken part in the creation of our multinational community. We consider it our duty today, too, to promote the development of the life of the free and equal peoples comprising our common Motherland.

Dear Mikhail Sergeevich, I express to you again and again the deepest gratitude of the Holy Synod and myself for this meeting and for the warmth and attention which you have afforded us. From the bottom of my heart I wish you God's almighty aid in your selfless and difficult work! May the Lord bless you!

The meeting between His Holiness Patriarch Aleksy II of Moscow and All Russia and USSR President M. Gorbachev. The Kremlin, June 12, 1990



His Holiness Patriarch Aleksy II and the permanent members of the Holy Synod at the reception given by USSR President M. Gorbachev. The Kremlin, June 12, 1990



Election and Enthronization of His Holiness Patriarch ALEKSY II of Moscow and All Russia

On Thursday, June 7, 1990, at the end of an evening session of the Local Council of the Russian Orthodox Church, at 10.20 p. m. the pealing of a bell of the Trinity-St. Sergy Lavra announced the election of His Holiness Aleksey II as the 15th Patriarch of Moscow and All Russia. At the sunset of a long summer day, spent in prayers, discussions and repeated voting, Archbishop Leonty of Orenburg and Buzuluk, Hierarch of the Russian Orthodox Church earliest in consecration, felicitated the newly elected Patriarch Aleksey II of Moscow and All Russia under the vaults of the Lavra Refectory Church of St. Sergy: "By the power of unity of the Holy Spirit, the Local Council of the Russian Orthodox Church has elected to the widowed Patriarchal See of Moscow and All Russia Your Holiness as the 15th luminary of the Patriarchal Throne of All Russia. We are rejoicing and sharing the joy with you, and felicitate Your Holiness from the bottom of our hearts. May the patriarchal service of Your Holiness be a blessed time for the Russian Orthodox Church and salvific for Your Holiness."

The newly elected to the Patriarchal Throne Metropolitan Aleksey of Leningrad and Novgorod, still wearing his metropolitan's headgear (klobuk) led a thanksgiving moleben. Addressing the congregation in his new capacity, he said: "I cordially thank the hierarchs, the venerable clergy, monks and nuns, the attending laymen and all the members of the Local Council of the Russian Orthodox Church for the felicitations and for electing my unworthiness as the Patriarch of Moscow and All Russia. I am aware of the enormous difficulty of my new office. My life, which has been devoted since youth to serving the Church of Christ, is nearing its sunset, but the Holy Council is placing upon me the mission of primatial service. I accept this election, but I am asking right from the start Your Eminences and Your Graces, the venerable clergy and the whole of God-loving flock of All Russia to help me with your prayers and assistance and fortify me in my forthcoming service. Many problems are facing the Church, society and each of us. Their solution calls for conciliar wisdom, considera-

tion at Bishops' and Local Councils in keeping with the Statute passed by our Church in 1988. The conciliar principle must be extended to diocesan and parochial life and only then shall we be able to resolve the problems facing the Church and society today.

"The scope of Church activities continues to grow. Expected from the Church, her every servant and worker are works of mercy and charity and educational work among our believers of different age-groups. We must act as a force of reconciliation and unity even in the face of the frequent divisions that accompany our life. We must do everything to promote the unity of the Holy Orthodox Church. I am aware of my weakness and rely upon your holy prayers and assistance in my forthcoming service."

Almost till midnight the newly elected Patriarch received felicitations and good wishes from the participants in the Local Council who thanked the Lord for revealing His will about the Russian Orthodox Church at this turning point in her history. The road to this change was long and hard.

The Scripture says not a hair drops from your head without the will of God, and the Church trusts that this is even more so in matters like choosing her Primate.

On the eve of the Local Council of the Russian Orthodox Church the large-circulation weekly *Literaturnaya Gazeta* carried an article headlined "Who Will Be the Patriarch?". It pointed out that according to pessimists there would be one candidate for the post and he will be elected by a familiar mechanism made look like voting. And although such shows of voting have been quite commonplace in this country it would be sad if the Church keeps up the tradition. The paper said that people who link their hopes for social renewal with the Church cannot remain indifferent to the process of democratization in the Church herself. Will the new Patriarch, the paper asked, be able and willing to fling the doors open to this process? The pessimism of the sceptics was dispelled from the start by the Bishops Council which opened on June 6 in the Patriarchal Residence at the Moscow Monastery of St. Daniel under the chairmanship of the Patriarchal Locum Tenens, Metro-

politan Filaret of Kiev and Galicia, Exarch to All the Ukraine. The participants met to consider the agenda of the Local Council and the electoral procedure for the election of a new Primate of the Russian Orthodox Church.

On the procedure opinions divided with some of the hierarchs vigorously insisting on the new Primate being elected by drawing lots. Others opposed this suggestion just as vehemently. In the end it was decided that the matter had to be put to vote at the Local Council itself. But most important of all, the Bishops' Council named three candidates for the post of the Patriarch with the provision that more can be nominated by the Local Council.

According to the Statute of the Russian Orthodox Church, a candidate for patriarch must be a hierarch who is a Soviet citizen of no less than 40 years of age. The ballot papers therefore included the names of 75 candidates out of the 92 nominations. The voting was by secret ballot, and at the first stage members of the Council could leave up to three names in the ballot papers. Three of the candidates getting most of the votes were entered for the final vote. In this way Metropolitan Aleksey received 37 hierarchal votes, Metropolitan Vladimir of Rostov and Novocherkassk 34 votes and Metropolitan Filaret of Kiev and Galicia and Metropolitan Yuvheny of Krutitsy and Kolomna—25 votes each. The second round of voting to determine the winner between the last two brought victory to Metropolitan Filaret (34 votes against 33, the rest of the ballots being found invalid).

On June 7, the first day of the Local Council, opened with Divine Liturgy at the Trinity Cathedral of the Lavra celebrated by the Patriarchal Locum Tenens, Metropolitan Filaret. After breakfast at the refectory of the Moscow Theological Academy, the hierarchs were vested in the Dormition Cathedral and proceeded in a solemn procession to the pealing of the Lavra bells to the St. Sergy Refectory Church where a prayer service was conducted. The Council was attended by 317 delegates, including 90 hierarchs (Metropolitan Leonid of Riga and Archbishop Serafim of

*Hierarchs proceeding from the
Dormition Cathedral of the
Lavra to St. Sergy's Refectory
Church for the Local Council sitting*

Zurich being absent because of ill health), 92 clerics and 88 laymen (including 38 women), 39 representatives of monasteries and convents and 8 representatives of theological schools. This included 40 representatives of foreign dioceses and deaneries of the Moscow Patriarchate, Russian Orthodox Mission in Jerusalem and the Gorneye Convent. Reporters covering the event noted a much younger age bracket of the participants including both laymen (there were several under 25 years of age) and also the episcopate.

A few minutes after one o'clock in the afternoon the Local Council was formally opened by Metropolitan Filaret of Kiev and Galicia who made a speech. The participants, whose number happened to be nearly identical to that of the Fathers of the First Ecumenical Council, recited the Creed.

After that they heard a message from the Soviet Government and the Council for Religious Affairs at the USSR Council of Ministers read out by the Council Chairman, Yu. Khristoradnov.

Then Metropolitan Filaret put to vote the agenda, the time-limit and the voting procedure the drafts of which had been circulated among the participants in advance. The parti-



cipants also elected the presidium, the secretariat, the credentials, drafting and vote-counting commissions.

The following procedure was suggested for the election of the Patriarch: 1. The Local Council endorses by a secret ballot or a show of hands the list of the three candidates nominated by the Bishops' Council (it was endorsed by a show of hands). 2. The Local Council can nominate other candidates in keeping with Chapter IV, Paragraph 17 of the Statute of the Russian Orthodox Church. 3. New candidates are endorsed by

secret ballot and no less than 12 votes of the Local Council members are required for their inclusion into ballot papers. Candidates scoring more than 50 per cent of the votes are put on the list. 4. The Local Council elects by secret ballot one of the winning candidates. 5. The winner in the patriarchal elections should receive over 50 per cent of the votes. 6. If none of the candidates secures more than 50 per cent of the votes, two of the candidates getting the largest numbers of votes contest one more round of elections by secret ballot.

The nomination of additional candidates took place at a closed session of the Council. Among them was Metropolitan Antony of Surozh (nominated, among others, by Hieromonk Ilarion of the Vilnius Diocese and Archpriest Boris Pivovarov of Novosibirsk Diocese). This nomination was rejected by the chairman, Metropolitan Filaret, on the grounds that a candidate for patriarchal election must be a Soviet citizen as required by the Statute of the Church. When some members of the Council suggested that the Statute be amended accordingly, they were told that this was not on the approved agenda of the Council. Other amendments to the adopted agenda and procedure of the meeting were also suggested (by Archbishop Vladimir of Pskov and Velikiye



The Local Council opening ceremony

Second row: Theodosius, Archbishop of Tokyo, Metropolitan of All Japan; first row, from the left: metropolitans Antony of Surozh, Pitirim of Volokolamsk and Yuriev and Gedeon of Stavropol and Baku

Luki and Archbishop Platon of Yaroslavl and Rostov. The latter proposed changing Paragraph 3 of the patriarchal electoral procedure by reducing the required number of votes for the final nomination of candidates from 50 to 25 per cent or so). But all these proposals were rejected as being outside of the scope of the endorsed agenda and the voting procedure.

Members of the Council suggested four new candidates: Metropolitan Yuvénaly of Krutitsy and Kolomna (35 votes by a show of hands), nominated by Archbishop Melkhisedek of Sverdlovsk and Kurgan; Metropolitan Filaret of Minsk and Grodno (64 votes), nominated by Archpriest Andrei Dobrolyubov; Metropolitan Pitirim of Volokolamsk and Yuriev (56 votes), nominated by Archbishop Platon of Yaroslavl and Rostov. Metropolitan Gedeon of Stavropol and Baku was also nominated but there were only 11 votes in his support which was not enough for putting him on the ballots.

After that the Council participants voted for putting the names of the three new candidates on the final list in addition to those nominated by the Bishops' Council. The votes were



counted by a commission chaired by Metropolitan Antony of Surozh and including Bishops Gregory of Mzhaisk, Arseny of Ladoga, Father Superior of the Optina Hermitage Archimandrite Evlogy, Rector of the Kiev Theological Seminary Archpriest Petr Vlodek, Archpriest Ioann Khoroshevich (Minsk Diocese) and Pavel Samoilov (Novosibirsk Diocese). The vote-counting took place at the front of the refectory church where the Council was in session. The results were announced at 6.50 p. m. by Metropolitan

Antony: the total number of voters was 316 out of which number 215 ballot papers were recognized as valid (101 delegates had crossed out all the three candidates). Metropolitan Pitirim secured 128 votes, Metropolitan Filaret of Minsk—117 votes and Metropolitan Yuvénaly 106 votes. The required majority was 50 per cent of the total number of votes, and the problem arose whether these 50 per cent should be counted from the total number of 316 voters (in which case none of the new candidates had the required majority) or from the number of valid ballot papers (215) which meant adding two more names to the original list). Since there was no appropriate provisions in the approved procedure, the Chairman, Metropolitan Filaret of Kiev, declared that none of the three new candidates received the required majority.

Here, unexpectedly for many of those present, Archbishop Maksim of Moghilev and Mstislavl suggested drawing lots. The ballot papers for the final vote included the names of Metropolitans Aleksy of Leningrad and Novgorod, Vladimir of Rostov and Novocherkassk and Filaret of Kiev and Galicia.

During the counting of votes debates continued on the report of the Patriarchal Locum Tenens. The voting



Participants in the Local Council

*The order of canonization of
Father Ioann of Kronshtadt
being conducted in the Dormition
Cathedral of the Trinity-St. Sergy
Lavra; June 8, 1990*



The chairman, Metropolitan Filaret, then asked Metropolitan Aleksy whether or not he accepted his election by the Local Council of the Russian Orthodox Church to the post of Patriarch of Moscow and All Russia, to which the latter replied that he accepted his election with gratitude and without any objections whatsoever. The time was 10.20 p.m. The Council had been in session for more than 10 hours. The chairman proclaimed on behalf of the Council: "Guided by the Holy Spirit, the Holy

Local Council of the Russian Orthodox Church meeting at the Trinity-St. Sergy Lavra and attended by representatives of the clergy, holy monks and nuns, and of the laity of the Russian Orthodox Church, has elected Your Holiness as the Patriarch of Moscow and All Russia."

A thanksgiving moleben concluded the first day of the Local Council.

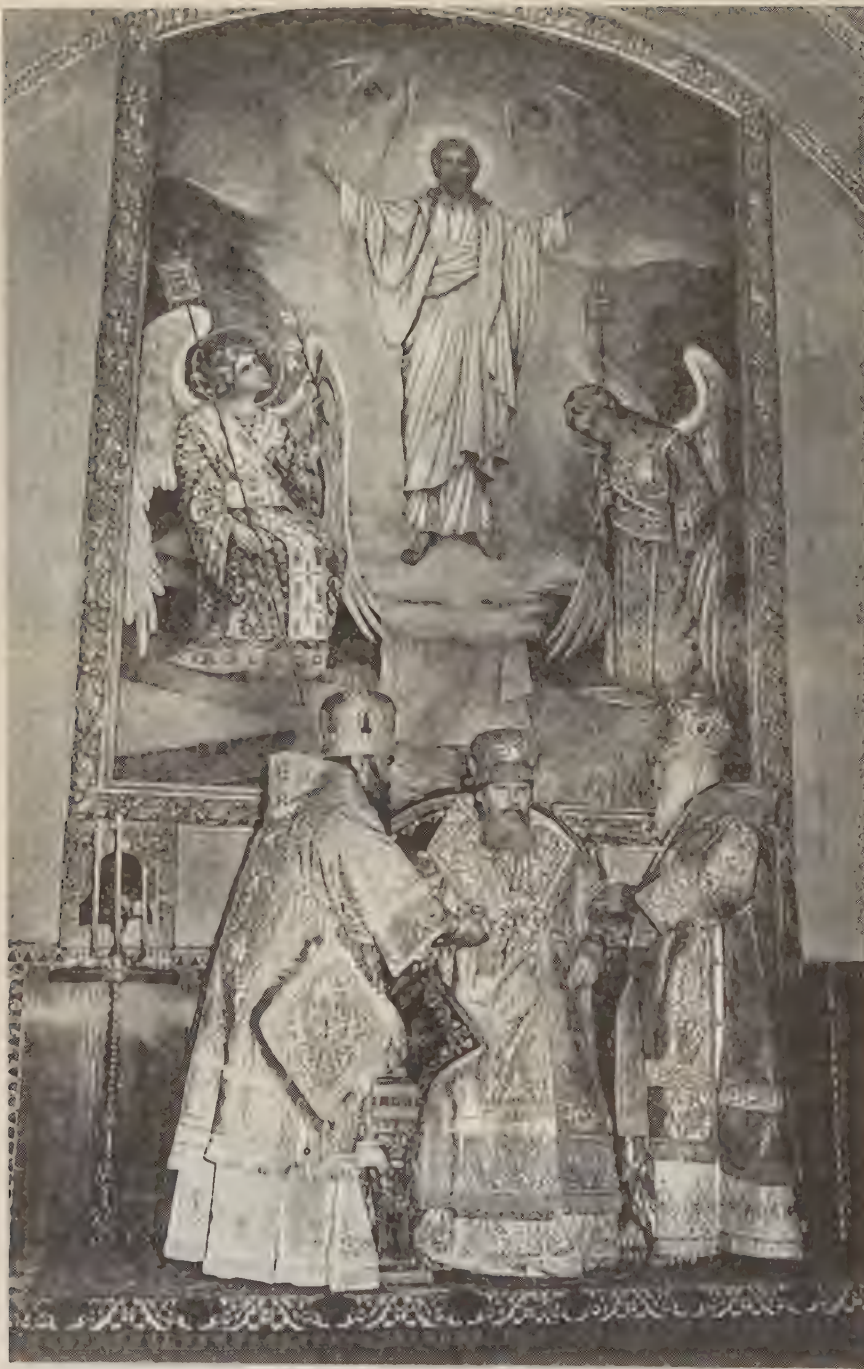
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On the second day of the Council, June 8, it was chaired by the newly elected Patriarch of Moscow and All Russia who opened the proceedings. At 12 o'clock Metropolitan Yuvenaly of Krutitsy and Kolomna presented a report on the canonization of Archpriest Ioann Sergiev (of Kronshtadt).

The keynote of the communications made during the day was the unity of the Church. This general theme included four main aspects which had been identified by speakers on the previous day: the problem of the Uniates in the Western Ukraine, the problem of the so-called Ukrainian Autocephalous Orthodox Church, the problem of relations with the Russian Orthodox Church Outside Russia and debates on the draft Law on Freedom of



*Divine Liturgy in the Patriarchal
Cathedral of the Epiphany on the day
of the enthronization of His Holiness
Patriarch Aleksy II*



Metropolitan Filaret of Kiev and Galicia and Metropolitan Filaret of Minsk and Grodno on the synthronon of the Epiphany Cathedral elevating newly-elected Patriarch Aleksey II to the See of Saintly First Hierarchs of Russia

Conscience and Religious Organizations published on June 5. All these issues were considered in the earlier debates on the report of the Patriarchal Locum Tenens (on June 7) and on the draft message and decisions of the Council.

Addressing the afternoon session

on June 7, Archbishop German of Berlin and Leipzig said:

"I would like to say a few words on the new draft Law on Freedom of Conscience. Bearing in mind the objective of establishing a law-governed state in this country, the Church should regain property

rights to all of her shrines. After that negotiations could be conducted on equal terms with government agencies on handing some church treasures to museums for their proper preservation. Until now relations with the Church were based on the prehistorical rule of force! I suggest raising the question of our inalienable right to Church property as an integral part of the universal human right to religious freedom. The Church should also be given back the right to lament those unjustly punished and persecuted, the right to work to help improve their lot and render them material and moral support. We cannot estrange ourselves from the countless martyrs for the faith or forget them.

"It pains one to think of the children of our Church and her shrines having been the objects of persecutions and desecration in answer to the selfless socio-patriotic efforts for the good of our Motherland and despite all such efforts. To this day neither the state nor the leading political forces of the Soviet society have made any moves to make amends for their guilt for the tragic past of the millions of people of this country, to give them back their shrines, their feasts. I regard it tactless and offensive that our law-makers have been fully ignoring the millennial existence of the Russian Orthodox Church which is not even mentioned by name in the new draft Law on Freedom of Conscience. I believe that the law-makers stand to lose a lot in moral and political terms by refusing to acknowledge in this Law the presence of such world religions in our country as Christianity, Islam, Judaism and Buddhism. This goes to show that they do not treasure the unique diversity of religious cultures and count on their ultimate suppression in our multinational country.

"The draft Law on Freedom of Conscience ignores the right of believers to stay away from work on religious feasts, robbing people of the joys of life, work and leisure in full agreement with their faith and centuries-old traditions. This is unprecedented in any civilized country.

"The legislators have usurped the right to substitute with their own notions the opinion of the faithful concerning their own Church. Thus they try stubbornly to replace the monolithic structure of Church hierarchy with an alien congregationalist organization. In this way they interfere with the internal life of the Church, in order to deliberately distort



it and make this distortion into a law. We cannot allow this to happen because a true canonical structure of the Church is of vital importance for the faithful. We ask the law-makers to have respect for our faith which we hold as dear as life itself. Permit me to remind our legislators that they have no right to abuse their powers and must see to it that their formulas exactly correspond to the letter and meaning of the canonical organization of the Church. They should not infringe upon religious freedom because of their biased attitude to religion, or, possibly, because of their non-religious outlook. Otherwise all they shall achieve is our reciprocal disrespect.

"We hope that the legislators will reflect in the new draft Law on Freedom of Conscience and Religious Organizations their willingness, which they undoubtedly have, not to offend believers and enable them to arrange their life in keeping with the provisions of international law and the requirements of our church-religious structures, that the new Law shall protect them from the encroachment of militant atheists upon their rights, civic dignity and their shrines so that they could feel happy in their own country, be proud of its good laws and have sincere respect for them."

The participants responded to the speech of Archbishop German with applause. On the next day the draft Law on Freedom of Conscience was discussed by Archbishop Kirill of Smolensk and Kaliningrad, Archbishop Platon of Yaroslavl and Rostov and again by Archbishop German of Berlin and Leipzig. Archbishop Ioann of Kuibyshev and Syzran stressed in addition that the draft law still does not recognize the hierarchical structure of the Church, regarding her as a number of isolated "groups of believers". By taking this stand

the Law, voluntarily or involuntarily, erodes the unity of the Church. The debates were summed up by the newly elected Patriarch who pointed out that, if accepted, the published draft of the new Law on Freedom of Conscience would be a step backward. His Holiness Patriarch Aleksy later repeated this view in an interview for the *Izvestia* newspaper (June 16).

At the end of its sessions on June 8, the Council voted for the theses of its Message to the USSR Supreme Soviet and the Council of Ministers. It contains three main groups of suggestions for the legislators: the recognition of the legal rights of the Church as a whole and not just of individual congregations; permitting religious instruction in schools (optional), recognizing the property rights of the Church to church buildings and other property which have so far been available on lease terms only. The Drafting Commission later prepared the full text of the Message.

Problems of legality and the Church unity also came up for discussion in connection with the problems of the Uniatism and church autocephaly



*His Holiness and Beatitude
Catholicos-Patriarch Iliya II
of All Georgia greeting His
Holiness Patriarch Aleksy II*



Patriarchal blessing

in the Ukraine. One of the highlights of the debates was an argument of June 8 between Archbishop Chrysostom of Vilna and Lithuania and Archbishop Lazar of Ternopol and Kremenets on whether or not it was appropriate to resolve inter-confessional conflicts by resorting to secular legislation, to state authorities. Archbishop Chrysostom took a negative stand on the issue and his opponent a positive one. Judging by

prolonged applause, most of the Council participants took the side of Archbishop Lazar who believes that disputes such as those involving the seizure of church buildings and other arbitrary acts may be resolved on the basis of Soviet laws.

Metropolitans Filaret of Kiev and Galicia, Archbishops Kirill of Smolensk and Kaliningrad and Antony of Chernovtsy and Bukovina, representatives of the clergy and laity, including some from abroad, once again dwelled on the response to the expansionist activities of the Catholics of the Eastern Rite and the champions of autocephaly. Metropolitan Pitirim of Volokolamsk and Yuriev spoke of the contribution of the Publishing Department of the Moscow Patriarchate to the efforts to deal with the problem. On the previous evening he spoke of plans of forthcoming church publications and in the interval the delegates received copies of the just published Orthodox Catechism.

The Council approved by majority vote new Statutes of the Exarchates of the Russian Orthodox Church adopted by the Bishops' Council in January of this year.

The participants devoted much of their attention to relations between the Russian Orthodox Church and the Russian Church Outside Russia. This matter was brought up for the first time on June 7 by a layman who suggested that the three demands of the Russian Church Outside Russia be met—canonizing the synaxis of the new martyrs and confes-

sors of Russia murdered by the godless ones; denouncing the 1927 declaration by Metropolitan (later the Patriarch) Sergy (Stragorodsky); and abandoning the ecumenical dialogue. On these conditions the Russian Church Outside Russia agrees to enter into communion with the Russian Orthodox Church. Speakers on this subject included Metropolitans Yuvenaly of Krutitsy and Kolomna and Irinej of Vienna and Austria, Archbishops Kirill of Smolensk and Kaliningrad and Pimen of Saratov and Volgograd, Fathers Vasily Stoyanov and Vitaly Shastin, Hieromonk Ilarion (Alfeev) and others.

Attention centered on an anti-canonical decision by the Synod of the Russian Church Outside Russia taken on May 16 this year on the establishment of her own parishes and hierarchy within the territorial confines of the Russian Orthodox Church. The Council participants unanimously denounced this decision as a schism aimed at sowing discord already on the territory of our Motherland, stressing that it would foster conflicts like the one in Suzdal, where a church rector, Archimandrite Valentin (Rusantsov), engaged in a canonical controversy with the bishop and announced his going under the so-called Karlovci jurisdiction. Archbishop Platon had this to say on that score: "The Russian Orthodox Church is the Mother, and when some of her children abroad sometimes do not show her enough respect and are not always polite towards her, this does not distract from her maternal love towards them, which becomes even stronger in order to make them see reason and draw them back into the Mother's arms. It would be desirable for our Council to address its pastoral word to all the Russian Orthodox abroad who are under the jurisdiction of the so-called Karlovci Church."

When he answered questions from the participants, Archbishop Kirill summed up the debates in the following way: "We have no claims to the 'Karlovci' Church, and we are ready for a full communion right now, because we believe that the split was caused by some historical and political, and not by canonical or theological factors (even if some canonical factors were involved, they stemmed from the political situation). These factors chiefly involve the



At the reception given in honour of His Holiness Patriarch Aleksy II at St. Daniel's Monastery

interpretation of history, something that has never been a cause of division of Churches. Certain steps have been made from our side to make it clear to our brothers that we are ready to discuss all the outstanding problems, but, unfortunately all these initiatives have remained unanswered. In recent time there have been growing feeling of sympathy towards the Church abroad within our Church and in this country in general. The reason is simple—it lies in the difficulties of our church life... It stems from our general discontent which is causing among certain sections of our public a romantic and nostalgic attitude to the Church abroad. People act on the principle: it is always better there than here. And it is not a bad principle because it too could generate the atmosphere for communion between the two parts of the divided Church. Unfortunately, certain developments have introduced new drama into these relations. I have in mind, above all, the decision of Archimandrite Valentin (Rusantsov)... It has always been so in the Church that the wavering ones went into schism. But the problem is that the Russian Church Outside Russia which has long delayed taking a stand on people like Archimandrite Valentin, and even expressed against setting up her parishes on Soviet territory... took an unexpected decision on May 16 of this year to establish her parishes and hierarchy on the territory of the Russian Church.

That means that political division which has so far been confined to the Church Outside Russia is being introduced into our Church at a time when new opportunities open up before her, when the whole of our society is turning towards her. At this time the schism is being extended to our much-suffering land, and this discredits the Church in the eyes of the non-believers. This happens at a time when the Church is confronted with the schism of the Ukrainian Autocephalous Church, by claims of the Uniates... Every schism is nourished by the unhealthy elements within the Church. And the less of such unhealthy elements remain within our Church... the bleaker will be the future of this schism... If parishes of the Church Outside Russia do open here, they may turn into a gutter filled with all the unhealthy elements. I do not want to dwell on the personality of Archimandrite Valentin, but I think most of us here know what kind of person he is and of his role during the years of stagnation and of the means he resorted to to win Church awards. So, let him act the way he does and let him be joined by scores of people like him."

As to the problems of the canonization of new martyrs, the denunciation of the declaration of Metropolitan Sergy and ecumenical activities, Archbishop Kirill said, it is rather premature to discuss them because there is apparently no unanimity



His Holiness Patriarch Aleksy II at the Unknown Soldier's Tomb

on these points among the Council participants. But this should not be a cause of division, he stressed, though the Church abroad uses this as a bone of contention.

It is impossible to describe all the nuances of the debates on the Church unity at the Council, but they have all been reflected in its Message and the decisions adopted unanimously with certain amendments.

The central event of the second day of the Council was the canonization of Father Ioann, the Presbyter and Miracle-Worker of Kronshtadt. After a brief discussion, the Council endorsed the Act of Canonization and at 5 p.m. the newly elected Patriarch Aleksy, assisted by members of the Synod, conducted the last panikhida in the Dormition Cathedral and led the first prayer service to St. Ioann before which Metropolitan Yuvenaly read out the Act of the Council. The prayer to the newly canonized Russian saint said: "O thou the prayerful intercessor for the Russian land, and preacher of repentance and life in Christ... thou righteous

His Holiness Patriarch Aleksy II, His Holiness and Beatitude Catholicos-Patriarch Iliya II and the participants in the Local Council laying a wreath at the Unknown Soldier's Tomb by the Kremlin wall



Archbishop Leonty of Orenburg and Buzuluk, the eldest by the term of hierarchal service, greeting newly-elected Patriarch Aleksy II

Father Ioann,... pray unto the All-Merciful Lord to give peace to the world and save our souls."

At the closing session His Holiness Patriarch Aleksy made a speech (see the full text above). After that the choir sang the Great Doxology, and His Holiness called out: "So let us continue our conciliar service! Christ is in our midst." "He is and shall be", replied the participants. The closing session ended at 6.50 p. m. on June 8. And although it may be too early yet to take full stock of the proceedings, one can say with confidence even now that the Local Council has been a truly historical event. For decades problems of internal church life have never been discussed so frankly because of certain external reasons. And although there was not enough time and the delegates were not sufficiently prepared for any broader discussion a great step forward has been made. For the first time since 1917 God's will for the election of a new Patriarch has been revealed through a democratic procedure. This, and the documents adopted by the Council, will undoubtedly have a beneficial effect upon the life of the Church and of the whole of our society.

* * *

On Saturday, June 9, there was a panikhida in the Patriarchal Cathed-



ral of the Epiphany for the departed Primates of the Russian Orthodox Church. It was conducted by the newly elected Patriarch Aleksy of Moscow and All Russia, assisted by members of the Holy Synod—Metropolitans Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, Yuvenaly of Krutitsy and Kolomna, Vladimir of Rostov and Novocherkassk, Leonty of Odessa and Kherson, Archbishops Kirill of Smolensk and Kaliningrad, Platon of Yaroslavl and Rostov, Khri-

sanf of Kirov and Slobodskoi, Lazar of Ternopol and Kremenets, Bishops Afanasy of Perm and Solikamsk and Konstantin of Brest and Kobrin. Before the service, His Holiness addressed the congregation with a brief exhortation on the Epistle of St. Paul to the Hebrews (13. 7): *Remember them which have the rule over you, who have spoken unto you the word of God whose faith follow, considering the end of their conversation.* In the evening there was an All-Night Vigil.

On the following day, June 10, Sunday of All Saints, Divine Liturgy was celebrated at the Patriarchal Cathedral with the ceremony of enthronization of the newly elected Patriarch. He was assisted by His Holiness Catholicos-Patriarch of All Georgia, Iliya II, Bishop Niphon of Filippopolis, representative of the Patriarch of Antioch to the Patriarch of Moscow, permanent and provisional members of the Holy Synod who had officiated at the panikhida on the previous day and numerous clerics. The service was attended by the Local Council members, heads and representatives of various Christian Churches in this country. His Holiness arrived for the service shortly before nine o'clock. He was vested on the cathedra according to the patriarchal rite.



Participants in the Local Council

After the singing of the Trisagion and the ecphonesis "Look down from heaven, O Lord..." the clergy in the sanctuary and the congregation lit candles to accentuate the particular solemnity and sanctity of the grace-bestowing ritual. Standing next to His Holiness on the synthronon were Metropolitans Filaret of Kiev and Galicia and Filaret of Minsk and Grodno. They led the newly elected Primate as he ascended the synthronon. Metropolitan Filaret of Minsk then intoned: "Let us attend". After which Metropolitan Filaret of Kiev read out: "The Grace Divine which always healeth that which is infirm and completeth that which is wanting and always performing the providential will concerning His Holy Orthodox Churches, installs upon the throne of the holy First Hierarchs of Russia—Petr, Aleksy, Iona, Makary, Filipp, Iov, Ermogen, and Tikhon—our father Aleksy, His Holiness the Patriarch of the great city of Moscow and All Russia, in the Name of the Father. Amen. Axios!" The two exarchs then help His Holiness into the Patriarchal Throne and then raise him to his feet supporting him under his arms.

The clergy, each of the three choirs and the whole congregation echo each other repeating the word of acclaim: "Axios, axios, axios".

Then Metropolitan Filaret intones: "And of the Son. Amen". Metropolitan Filaret of Minsk responds with "Axios". And again the metropolitans help His Holiness into his throne and raise him to his feet. And then comes the last ecphonesis: "And of the Holy Spirit. Amen. Axios!" and the Patriarch is again seated onto his throne and raised to his feet. An ecclesiarch with deacons carry on a tray a new sakkos and omophorion and also two panagias and a cross. The subdeacons help His Holiness to change his vestments. Metropolitan Filaret of Minsk, standing in the Holy Doors, leads the ektene: "And we also pray for the salvation and deliverance of His Holiness our father Aleksy, who is now installed as the Patriarch..."

Standing in the Holy Doors and facing the east, Metropolitan Yuvenaly of Krutitsy and Kolomna reads a prayer.

After the dismissal, His Holiness

clad in a green patriarchal mantle, but as yet without the patriarchal headgear and the staff, stepped onto the solea where he was received by Metropolitans Filaret of Kiev and Galicia and Filaret of Minsk and Grodno. Before the presentation of the patriarchal headgear (koukolion) His Eminence the Exarch to Byelorussia said: "Your Holiness, accept and place upon your head this sacred patriarchal koukolion. Like all liturgical vestments, it too has its history and purpose. Deriving from an ancient monastic custom to have the head of a monk covered with a cover of genuine humility and constant obedience in the Lord, this koukolion is the spiritual helmet of salvation. As the Primate of the Church, it befits you more than anyone else to perfect constantly in spiritual wisdom, in the likeness of the angelic host of the Seraphim, flaming with the love of God. Their image will from now on cover your head, from now on you are the angel of the Church of All Russia, from now on concern for the purity of the Orthodox faith, for the pure life of your flock of All Russia becomes the essence of your ministry. And as you put on this snow-white koukolion upon your head, let it remind you of the words of the Saviour: *Blessed are the pure in heart: for they shall see God.*

His Holiness accepted the koukolion with a kiss and put it upon his head. His eyes were raised upwards...

Presenting the patriarchal staff, or crozier, Metropolitan Filaret of

Kiev said: "Your Holiness, the newly elected Patriarch of Moscow and All Russia, Aleksy II, according to the will of the Holy Local Council of the Russian Orthodox Church you have been elected as the fifteenth Patriarch of Moscow and All Russia. If, in the words of Christ the Saviour, even one hair cannot fall from a man's head without the will of God, so there is all the more reason to say that Primates are not installed without the will of the Lord Himself Who is the Head of the Church. We trust that the will of God was manifested in your election. You have agreed to take upon yourself the burden of patriarchal service, on the one hand, at a time favourable for our Church when greater opportunities open up for a spiritual and moral renewal of our society, for the manifestation of love and charity towards the sick, the elderly, the invalids, orphans and the needy, to those in prison and to all suffering people. On the other hand, we are confronted with unprecedented problems. This includes, above all, an on-going division in our Church. Your patriarchal service will take place in conditions entirely different from those of your predecessors, Aleksy and Pimen. Even now one can say that it will be painfully difficult. One cannot say what lies in store for your heart—more joys or more sorrows, but you should not be taken aback by that. The Lord has chosen you and He shall help you with the omnipotent grace of the Holy Spirit.



At the Dormition Cathedral's Holy Gates



His Holiness Patriarch Aleksy II and the permanent members of the Holy Synod during the moleben in the Dormition Cathedral of the Kremlin

"The episcopate, clergy and the flock of many millions would like to see in your person above all a guardian of the purity of our pious Orthodox faith, a solicitous settler of church affairs concerned with the unity of the Church and her good. To you is given this primatial staff as a symbol of patriarchal authority and of an equal measure of responsibility, as a support in difficult circumstances of life. I, the Metropolitan of Kiev and Galicia, Exarch to All the Ukraine, have the great honour to present to you the crozier of St. Petr, Metropolitan of Kiev and All Russia, the son of the land of Galicia, who moved the patriarchal see from Vladimir to Moscow and who had prophesied its rise and significance among the Russian cities. Now accept this primatial crozier as a holy thing and invoke your patriarchal blessing upon the whole of your countless flock, upon the whole of God's people who are diligently praying for you in the days of our church celebration. Invoke God's blessing upon our Motherland which is in need of the reconciliation of its peoples, abundant fruits of the earth and the food spiritual."

His Holiness accepted the crozier, this last symbol of patriarchal authority. He was then felicitated by the Primate of the Georgian Orthodox Church, His Holiness and Beatitude Catholicos-Patriarch Iliya II, who said:

"Your Holiness, dear and well beloved brother in Christ, today one can't help recalling the words of the

Apostle St. John the Divine: *whatsoever is born of God overcometh the world* (1 Jn. 5. 4). Great is our joy because by God's will a worthy successor to the Primates of All Russia has ascended the patriarchal throne—His Holiness Patriarch Aleksy II of Moscow and All Russia. The will of God has been done—the one born of God shall conquer the world. This day the Lord has entrusted to Your Holiness the great flock of All Russia, He has entrusted it at a time when there are many outstanding problems facing the Church. May the Lord help you overcome all these difficulties. It was quite recently that we attended the celebrations to mark the Millennium of the Baptism of Russ and the 400th anniversary of the Patriarchate in Russia, and witnessed the unanimity of the people and the Church. This unanimity is especially necessary today in the face of an apparent national shortage of faith, love and goodness, mutual forgiveness and compassion. The Church alone can heal the ailments and ease the suffering by the grace of God. The Russian people is a God-bearing nation and as such this country used to be called Holy Russia over the centuries. For ten centuries the Russian Church has been a guardian of Holy Orthodoxy and she continues to perform this sacred mission today.

"We are all concerned with the future of our Churches, with the spiritual life of our younger generation. The Church must show the way to the young who are now striving so eagerly

towards the Church. The Church must show with her own life what was said by St. Paul: *In Christ are hid all the treasures of wisdom and knowledge* (Col. 2. 3). Our young people come to the Church not only with questions, but also with their ailments, doubts and sorrows. In a poem about his youth, Pushkin stressed that man is locked up in struggle with three demons invading his soul—the demon of pride, the demon of cruelty and the demon of uncleanness. How typical are these three of this day and age! We must show that these ailments can be cured only in God and through the Church. As the great philosopher Vladimir Soloviev pointed out, the purpose of life is the deification of mankind by drawing nearer to Christ.

"We are hopeful that your primatial service will be marked by further consolidation of fraternal relations between the Russian and Georgian peoples of one faith.

"On behalf of the Holy Synod of our Church, the clergy and laity of Georgia, I wish to express to Your Holiness our heartfelt felicitations of your ascension to the Moscow Patriarchal Throne. None can claim this honour except he who is called by God. May your service be peaceful and blessed..."

His Holiness Iliya II presented to Patriarch Aleksy as a gift an icon of St. Nina Equal to the Apostles. Then His Holiness was addressed by Bishop Niphon, who said in part: "I am happy to convey felicitations from our Holy See of Antioch, on behalf of His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East, on the occasion of your ascent to the Patriarchal Throne of Moscow. The bridges of love linking our two Churches in Moscow, Damascus and Beirut, on this day bring to Your Holiness cordial felicitations from the united Orthodox clergy of the East and its people... Your Holiness, your brother the Patriarch of Antioch, pins upon Your Holiness great hopes for strengthening the ties of fraternal love between our Churches... so that friendship between our Churches and peoples continue in the future. I pray to God that He would grant Your Holiness abundant grace, and to your

His Holiness Patriarch Aleksy II of Moscow and All Russia talking with I. Silaev, Chairman of the RSFSR Council of Ministers. June 21, 1990

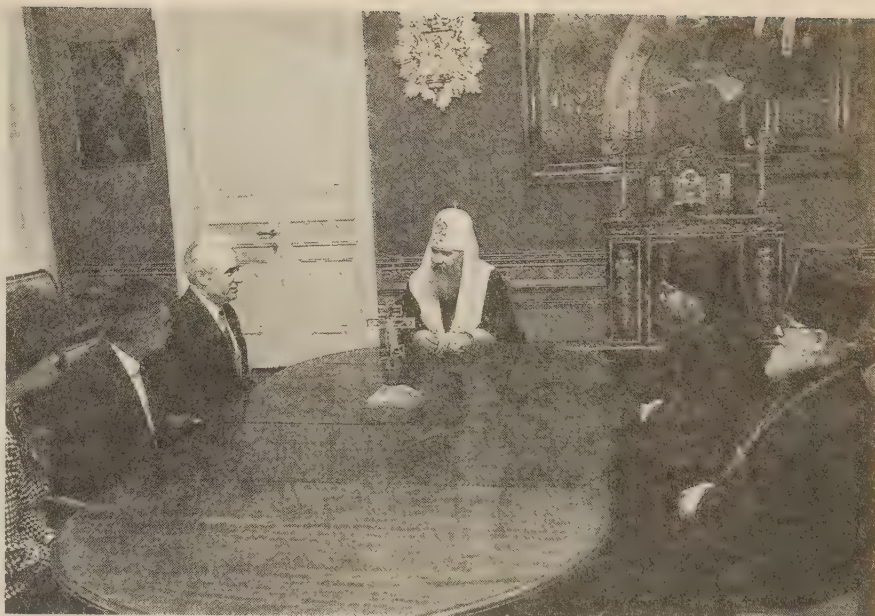
much-suffering Church—abundant love and peace. *Eis pollà éti, Déspota.*”

His Holiness was also felicitated by archimandrites: Theodoros, representative of the Patriarch of Alexandria to the Patriarch of Moscow, Dean of the Alexandrian Metochion in Odesa; Theophylactos, representative of the Patriarch of Jerusalem to the Patriarch of Moscow and Dean of the Jerusalem Metochion in Moscow, and Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow and Dean of the Bulgarian Metochion in Moscow, and also by representatives of the Armenian Apostolic and Roman Catholic Churches in the USSR.

On behalf of the episcopate, monks and nuns, theological schools and the plenitude of the Russian Orthodox Church Metropolitan Filaret of Kiev and Galicia presented to His Holiness Patriarch Aleksy II panagias and a cross. The newly enthroned Patriarch then spoke in response. After the service thousands of Orthodox faithful enthusiastically greeted His Holiness in the square near the cathedral where they gathered to join the new Primate in prayer.

At 3.30 p.m. on the same day there was a reception at the Patriarch's residence in the St. Daniel Monastery which was attended by hierarchs of the Russian Orthodox Church, clerics and laymen who took part in the Local Council and representatives of the Moscow clergy and the public. Among the guests were the Chairman of the USSR Supreme Soviet A. I. Lukyanov, the Chairman of the Council for Religious Affairs at the USSR Council of Ministers, Yu. Khristoradnov and other officials. Present also were ambassadors of some foreign states and members of the diplomatic corps.

On Monday, June 11, the fortieth



day of the demise of Patriarch Pimen, His Holiness Aleksy II celebrated Divine Liturgy at the patriarchal cathedral.

Later that day His Holiness accompanied by the Catholicos-Patriarch of All Georgia, Iliya II, and participants in the Local Council laid a wreath to the Tomb of the Unknown Soldier at the Kremlin wall.

On June 12, His Holiness Patriarch Aleksy II gave his first press conference at the St. Daniel Monastery. It was attended by Metropolitan Pitirim of Volokolamsk and Yuriev and Archbishop Kirill of Smolensk and Kaliningrad. After that His Holiness and permanent members of the Holy Synod conducted a prayer service at the Dormition Cathedral of the Moscow Kremlin and venerated at its holy shrines.

Later that day in the Kremlin His Holiness and the permanent members of the Holy Synod: Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All

Byelorussia, Metropolitan Yuvenaly of Krutitsy and Kolomna, Metropolitan Vladimir of Rostov and Novocherkassk and Archbishop Kirill of Smolensk and Vyazma, were received in the Kremlin by President M. Gorbachev.

In the afternoon His Holiness had a meeting and a talk with the episcopate of the Russian Orthodox Church at his residence in the St. Daniel Monastery.

A day later His Holiness left for Leningrad to attend celebration on the occasion of the canonization of St. Ioann the Presbyter and Miracle-Worker of Kronstadt.

* * *

On June 21, 1990, there was a meeting between His Holiness Patriarch Aleksy II of Moscow and All Russia and I. Silaev, Chairman of the RSFSR Council of Ministers, at the Moscow residence of the Patriarch.

They discussed a broad range of problems related to public life, social service, revival of lost traditions, charity, Christian virtues and labour ethics.

To “The Journal of the Moscow Patriarchate”

In connection with my election to the Patriarchal See of Moscow I have received many messages of congratulation.

Being unable to thank everyone personally, I take this opportunity to express, through *The Journal of the Moscow Patriarchate*, my cordial gratitude for the congratulations and good wishes.

I invoke upon you the blessing of God.

ALEKSY II, Patriarch of Moscow and All Russia

Biography of His Holiness Patriarch ALEKSY II of Moscow and All Russia

His Holiness Patriarch Aleksey II (secular name, Aleksei Ridiger) was born into a pious family in Tallinn on February 23, 1929. Patriarch Aleksey's father, Mikhail Ridiger († 1962), born in St. Petersburg, attended a law school and finished grammar school in emigration in Estonia. In 1940, he completed three-year theological courses in Tallinn and was ordained deacon and then priest. For 16 years he was the rector of the Tallinn Church of the Nativity of the Mother of God and of the Kazan Icon of the Mother of God, a member and then the chairman of the Diocesan Council. On December 15, 1961, in the Trinity-St. Sergy Lavra, His Holiness Patriarch Aleksey of Moscow and All Russia († 1970) bestowed an ornamented pectoral cross on Archpriest Mikhail for diligent service to the Holy Church.

The mother of His Holiness the Patriarch—Yelena Pisareva († 1959) was born in Revel (Tallinn).

Making their annual pilgrimages to the Pukhtitsa Convent of the Holy Dormition and the Pskov-Pechery Monastery of the Holy Dormition, the parents took their son along.

In the late 1930s, the parents and their son made two pilgrimages to the Valaam monastery on the Lake Ladoga, which largely determined the spiritual path of the future Patriarch.

From his early age Aleksei Ridiger fulfilled various obediences in the church under the guidance of his spiritual father, Archpriest Ioann Bogoyavlensky (subsequently Bishop of Tallinn and Estonia); from 1944 to 1947 he was a senior subdeacon of Archbishop Pavel (Dmitrovsky; † 1946) of Tallinn and Estonia and then of Bishop Isidor († 1949). He attended a Russian secondary school in Tallinn.

In 1945, subdeacon Aleksey was entrusted with the task of preparing the St. Aleksandr Nevsky Cathedral in Tallinn for divine services interrupted during the Nazi occupation when the cathedral was closed. From May 1945 to October 1946 he served as a church servant and sacristan of the cathedral. In 1946 he was a psalm-reader at the Tallinn Church of St. Simeon and then (from 1947) at the Church of the Kazan Icon of the Mother of God. In 1947 he entered the Leningrad Theological Seminary which he graduated from with flying colours in 1949. On April 15, 1950, Aleksei Ridiger, then a first-year student of the Leningrad Theological Academy, was ordained deacon and two days later, on April 17, presbyter and appointed rector of the Church of the Epiphany in the town of Jyhvi, Tallinn Diocese. In 1953 he graduated from the Leningrad Theological Academy with the scholarly degree of Candidate of Theology conferred upon him for the course paper "Metropolitan Filaret (Drozdov) of Moscow as a Dogmatist".

On July 15, 1957, Father Aleksey was appointed dean of the Dormition Cathedral in Tartu and superin-

tendent dean of the Tartu Church District. On August 17, 1958, he was elevated to the rank of archpriest and on March 30, 1959, appointed superintendent dean of the Tartu-Vilyandi Deanery, Tallinn Diocese. On March 3, 1961, he took monastic vows in the Trinity Cathedral of the Trinity-St. Sergy Lavra in Zagorsk.

On August 14, 1961, His Holiness Patriarch Aleksey and the Holy Synod appointed Hieromonk Aleksey Bishop of Tallinn and Estonia and made him Administrator a. i. of the Riga Diocese. On August 23, 1961, Hieromonk Aleksey was raised to the dignity of archimandrite.

On September 3, 1961, Archimandrite Aleksey was consecrated Bishop of Tallinn and Estonia in the St. Aleksandr Nevsky Cathedral in Tallinn.

In the speech delivered during his episcopal consecration he said among other things: "I am aware of my infirmity, lack of experience and immature years, and in these great, sacred moments of my life I repose all my hopes on the Lord by Whom *the steps of a good man are ordered* (Ps. 37, 23). I believe that now, too, the nomination of me, an unworthy man, is being done by God's will, for the Lord Himself, as the Apostle says, gives *pastors and teachers* (Eph. 4, 11) to His Church and through the Holy Spirit induces them *to feed the church of God, which he hath purchased with his own blood* (Acts 20, 28).

"From my early years my heart was filled with love for the church of God, and deep in my soul I heard a voice calling: *Follow me* (Lk. 5, 27). In my early years I liked to attend at divine services and then, having received theological education and the grace of priesthood, I performed my pastoral ministry for eleven years, drawing strength for it in prayer and relying on the fortifying power of grace Divine *which always healeth that which is infirm, and completes that which is wanting*."

On November 14, 1961, Bishop Aleksey was appointed Deputy Head of the Department for External Church Relations of the Moscow Patriarchate.

On June 23, 1964, by the ukase of His Holiness Patriarch Aleksey Bishop Aleksey was elevated to the dignity of archbishop with the right to bear a cross on the klobuk.

On December 22, 1964, Archbishop Aleksey was appointed Chancellor of the Moscow Patriarchate and made a permanent member of the Holy Synod. He held the post of Chancellor of the Moscow Patriarchate till July 29, 1986.

On May 7, 1965, Archbishop Aleksey was appointed Chairman of the Education Committee of the Holy Synod and was relieved of this post, at his own request, by the Holy Synod decision of September 16, 1986.

From October 17, 1963, to 1979 Archbishop



His Holiness Patriarch Aleksy II at his enthronization in the Patriarchal Cathedral of the Epiphany



NING CEREMONY. The Trinity-St. Sergy Lavra, June 7, 1990





PARTICIPANTS IN THE LOCAL COUNCIL OF THE RUSSIAN



CHURCH IN THE TRINITY-ST. SERGY LAVRA on June 7-8, 1990

THE LOCAL COUNCIL OF THE RUSSIAN ORTHODOX CHURCH
The Trinity-St. Sergy Lavra, June 7-8, 1990



A thanksgiving moleben following the election
of Metropolitan Aleksy of Leningrad and Novgorod
Patriarch of Moscow and All Russia.
June 7, 1990



Metropolitan Yuvenaly of Krutitsy and Kolomna
reading out the Local Council's Act
on Canonization of Father Ioann of Kronshtadt.
The Dormition Cathedral of the Lavra,
June 8, 1990

THE ENTHRONIZATION OF HIS HOLINESS PATRIARCH ALEKSY II OF MOSCOW AND ALL RUSSIA
Patriarchal Cathedral of the Epiphany, June 10, 1990 — All Saints Sunday



During Divine Liturgy



Bestowing the patriarchal koukoleon



THE ICON OF ALL SAINTS

On All Saints Sunday — May 28/June 10, 1990, the enthronization of His Holiness Patriarch Aleksey II of Moscow and All Russia took place

Aleksy was a member of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

By the ukase of His Holiness Patriarch Aleksy of February 25, 1968, Archbishop Aleksy was raised to the dignity of Metropolitan.

From March 10, 1970, to September 1, 1986, he was in charge of the Pensions Committee of the Moscow Patriarchate, providing pensions to the clergy, widows and orphaned children of clergymen and persons who worked and served in ecclesiastical organizations.

On June 18, 1971, Metropolitan Aleksy was conferred upon the right to wear the second panagia in recognition of his diligent work involved in holding the 1971 Local Council of the Russian Orthodox Church.

Metropolitan Aleksy actively participated in the life of the Russian Orthodox Church and carried out responsible tasks as a member of the Commission on preparations for and the holding of celebrations to mark the 50th (1968) and 60th (1978) anniversaries of the re-establishment of the Patriarchate in the Russian Orthodox Church. He was a member of the Holy Synod Commission on preparations for the 1971 Local Council of the Russian Orthodox Church, the Chairman of the Procedural-Organizational Group and the Chairman of the Secretariate of the Local Council. On December 23, 1980, he was made Deputy Chairman of the Commission on the preparation for and the celebration of the Millennium of the Baptism of Russ and Chairman of the Organizational Working Group of this Commission, and since September 1986 he headed the Theological Group of the Commission.

By the ukase of His Holiness Patriarch Pimen of Moscow and All Russia of May 25, 1983, he was appointed Chairman of the Commission in charge of the restoration and construction of the Moscow Monastery of St. Daniel and the establishment of the new Spiritual-Administrative centre of the Russian Orthodox Church on its territory. Was released from this post at his own request by the decision of the Holy Synod of September 16, 1986, in connection with his appointment to the Leningrad See.

By the decision of the Holy Synod of July 29, 1986, he was appointed Metropolitan of Leningrad and Novgorod, being placed in charge of the Tallinn Diocese. In his capacity of Metropolitan of Leningrad and Novgorod became the Chairman of the Leningrad Branch of the Department for External Church Relations of the Moscow Patriarchate.

Metropolitan Aleksy's activity in the ecumenical sphere was diverse and wide-ranging. As a member of the delegation of the Russian Orthodox Church he took part in the work of the 3rd Assembly of the World Council of Churches in New Delhi (1961); was elected member of the WCC Central Committee (1961—1968); attended sessions of the WCC Central Committee in Paris (France, 1962), Rochester (USA, 1963), Enugu (Nigeria, 1965),

and Geneva (Switzerland, 1966); was elected President of the World Conference on Church and Society, Geneva (Switzerland, 1966); was a member of the WCC Faith and Order Commission (1964—1968) and delegate to a session in Aarhus (Denmark, 1964).

As head of the delegation of the Russian Orthodox Church, he participated in theological conversations with a delegation of the Evangelical Lutheran Church of Germany "Arnoldshain II" (the FRG, 1962), in theological conversations with a delegation of the Union of Evangelical Churches in the GDR—"Zagorsk V" in the Trinity-St. Sergy Lavra (1984), and in theological conversations with the Evangelical-Lutheran Church of Finland in Leningrad and in the Pukhtitsa Convent (1989).

For more than a quarter of a century Metropolitan Aleksy has been devoting a great deal of effort to the activity of the Conference of European Churches. He headed delegations of the Russian Orthodox Church and took part in the work of the CEC General Assemblies in Bornholm (Denmark, 1964), Petschach (Austria, 1967), Nyborg (Denmark, 1971), Engelberg (Switzerland, 1974), on Crete (Greece, 1979), and in Sterling (Scotland, 1986).

Since 1964 Metropolitan Aleksy has been President of the Conference of European Churches and was re-elected President at the subsequent general assemblies.

In 1971 he was elected Vice-President of the CEC Presidium and Advisory Committee. At the first sessions of these bodies following the 7th and 8th General Assemblies of 1974 and 1979, was re-elected Vice-President of the CEC Presidium and of the Advisory Committee; on March 26, 1987, was elected President of the Presidium and of the Advisory Committee of the CEC.

At the 8th General Assembly on Crete, held in 1979, Metropolitan Aleksy delivered the main report on the topic: "To Serve Peace—in the Power of the Holy Ghost".

He attended joint meetings of the CEC Presidium and the Advisory Committee and sessions of the Presidium of the Conference of European Churches, held in various countries of Europe.

From 1972 Metropolitan Aleksy is a member of the Joint Committee of the CEC and of the Council of the European Bishops' Conferences of the Roman Catholic Church, taking part in the meetings held by the Committee in Switzerland (1972, 1974, 1975, 1977, 1982, 1983, 1987), in the FRG (1973, 1976, 1977, 1981), Denmark (1979), Luxembourg (1984), Spain (1986), Italy (1988), and Northern Ireland (1989). He attended European ecumenical meetings of the Conference of the European Churches and the Council of the European Bishops' Conferences in Chantilly (France, 1978), Løgumkloster (Denmark, 1981), Riva del Garda-Trento (North Italy, 1984), and Erfurt (GDR, 1988).

On May 15—21, 1989, in Basel (Switzerland), Metropolitan Aleksy headed a delegation of the Russian

Orthodox Church and was co-chairman of the European Ecumenical Assembly "Peace and Justice".

Metropolitan Aleksy was the initiator and chairman of the four seminars, conducted by the Churches of the Soviet Union belonging to the CEC and the Churches maintaining fraternal cooperation with that ecumenical organization and held in the Pukhtitsa Convent of the Dormition in 1982, 1984, 1986 and 1989.

Metropolitan Aleksy has won authority and recognition for his lofty and active ecclesiastico-social patriotic and peacemaking service.

In 1962, he became a member of the Estonian Republican Peace Committee;

in 1963—member of the Board of the Soviet Peace Fund; attended all-Union conferences and sessions of the Bureau of the Peace Fund's Board;

participated in the foundation meeting of the Rodina (Homeland) Society at which he was elected (on December 15, 1975) member of the Society's Council;

on May 27, 1981, and on December 10, 1986, was re-elected member of the Council of the Rodina Society;

on October 24, 1980, at the 5th All-Union Conference of the Soviet-Indian Friendship Society, was elected its Vice-President;

a delegate to the 4th Estonian Republican Conference of the Society for Friendship and Cultural Relations with Foreign Countries; on February 13, 1981, was elected member of the Board of the Estonian Republican Society for Friendship and Cultural Relations with Foreign Countries; on December 20, 1986, was re-elected member of the Society's Board;

on March 17, 1987, was elected member of the Board of the Estonian Republican Cultural Foundation;

on March 11, 1989, was elected member of the Council of the Foundation of the Slavonic Written Language and Cultures;

a delegate to the Conference of Representatives of the Soviet Public for General Disarmament and Peace (May 29-30, 1962); to the All-Union Conference of Representatives of the Soviet Public for Peace, National Independence and Disarmament (June 17-18, 1965); to the World Congress for Peace and Peaceful Cooperation (November 1964, New Delhi, India); to the Soviet Peace Conference (October 9-10, 1974); to the World Forum of Peace Forces (January 14-16, 1977); to the World Conference "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations" (June 6-11, 1977, Moscow);

Chairman of the Secretariate of, and delegate to, the Conference of Representatives of All Religions in the USSR for Cooperation and Peace Among Nations (1969);

participant in the All-Union Conference devoted to the results of the 5th Pan-Christian Congress in Prague (November 14-16, 1978, Moscow);

head of the delegation of the Russian Orthodox

Church at the CEC Colloquium on "The Churches of Europe and Helsinki" (October 1975, Bukow, the GDR);

delegate to the 2nd Pan-Christian Peace Congress in Prague (1964);

Chairman of the "Peace and Ecumene" Commission of the Christian Peace Conference (1964-1968);

delegate from the Russian Orthodox Church to the International Inter-religious Meeting on the Convocation of the World Conference of Religious Workers in 1982;

guest of honour at the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (May 10-14, 1982, Moscow);

delegate to the World Christian Conference "Life and Peace" (April 20-24, 1983, Uppsala, Sweden). At this conference was elected one of its Presidents;

participant in the CEC Research Consultation on "Dynamics of Hope: Confidence, Disarmament, Peace" (May 26-31, 1983, Moscow);

from December 19, 1983—member of the Soviet Peace Committee's Public Commission for Contacts with Religious Circles Coming Out for Peace;

co-chairman of the meeting of religious leaders of the Soviet Union and India, devoted to the current international situation, in particular in the Indian Ocean area (October 1-2, 1984, Moscow);

delegate to the USSR Peace Conference (January 23, 1985, Moscow);

on November 29, 1986, at the Leningrad Regional Peace Conference was elected member of the Leningrad Regional Peace Committee;

approved as member of the Commission on the Development of Culture, Language, National and International Traditions and Protection of Historical Legacy at the Soviet of Nationalities of the USSR Supreme Soviet;

on January 24, 1990, was elected member of the Board of the Soviet Charity and Health Foundation; on February 8, 1990—member of the Presidium of the Leningrad Cultural Foundation;

from May 1990—member of the Committee on International Peace Prizes.

During the years of his episcopal service Metropolitan Aleksy has visited many countries of the world and participated in many ecclesiastical events and undertakings:

attended the First Pan-Orthodox Conference on Rhodes (September 24-30, 1961, Greece);

as a member of the delegation of the Russian Orthodox Church visited the Church of Denmark on April 8-15, 1964;

headed the delegation of the Russian Orthodox Church at the celebration of the 800th anniversary of the Uppsala Archbishopric (June 11-18, 1964, Sweden);

headed a group of pilgrims of the Russian Orthodox Church to the Holy Land during the Holy Week and on the feast of Holy Easter in 1965;

headed a group of pilgrims from the Russian Orthodox Church to the holy places in Jerusalem and Israel on June 6-21, 1984, and, during the same period, visited Cyprus as a guest of the Cyprus Orthodox Church;

headed the delegation of the Russian Orthodox Church at the festivities of the Malabar Church to mark the 150th anniversary of the Theological Seminary and attended as a guest the Local Council of this Church held in Kottayam (December 22, 1965-January 4, 1966, India);

headed the delegation of the Russian Orthodox Church at the celebration of the 450th anniversary of the foundation of the cloister in Curtea-de-Arges (August 1967, Romania);

participated in the solemnities to mark the consecration of chrism in Echmiadzin, the Armenian Apostolic Church (1962 and 1969);

headed the delegation of the Russian Orthodox Church for the enthronization of His Holiness Catholicos-Patriarch David V (1972, Tbilisi) and participated in many other ecclesiastical events in and outside the Soviet Union.

As the Chancellor of the Patriarchate of the Russian Orthodox Church and Chairman of its Educational Committee, Metropolitan Aleksy visited many dioceses of the Russian Orthodox Church.

His Holiness Patriarch Aleksy II published in the church and secular press, both in and outside the Soviet Union, upwards of 180 works on theological, ecclesio-historical, peacemaking, ecumenical and other topics.

His Holiness Patriarch Aleksy II is an honorary member of the Leningrad and Moscow Theological Academies, and of the Crete Orthodox Academy (Greece); the Council of the Leningrad Theological Academy conferred upon him the scholarly degree of Doctor of Theology for his work "Essays on the History of Orthodoxy in Estonia"; he is Doctor of Theology *honoris causa* of the Theological Academy in Debrecen, the Reformed Church of Hungary, and of the Johann Amos Comenius Theological Faculty in Prague.

The Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksy II has been decorated with orders of our Church: of Grand Prince St. Vladimir, Equal to the Apostles (2nd and 1st Classes), St. Sergy of Radonezh (1st Class); orders of Local Orthodox Churches: the Church of Alexandria—Order of St. Mark the Apostle, of Antioch—Order of Sts. Peter and Paul, the Leaders of Apostles, of Jerusalem—Order of the Lord's Life-Giving Cross (2nd and 1st Classes), of Georgia—Order of St. George the Victorious, the Great Martyr (2nd and 1st Classes), of Bulgaria—Order of St. Ioann of Rila (1st Class), of Poland—Order of St. Mary Magdalene, Equal to the Apostles (2nd and 1st Classes), of Czechoslovakia—Order of Sts. Cyril and Methodius, Equal to the Apostles (2nd Class), of Sinai—Order of St. Catherine the Great Martyr (1st Class), of Hellas—Gold Medal of St. Demetrios of the

Thessalonika the Great Martyr (1st Class) and Gold Medal of St. Catherine the Great Martyr (1st Class) from the St. Catherine Metropolitanate (Greece).

For his patriotic, peacemaking and active public activity His Holiness Patriarch Aleksy II has been decorated by the Soviet Government with the Order of the Red Banner of Labour and the Order of Friendship Among Nations.

His Holiness's outstanding services in strengthening peace and friendship among the nations have brought him a Gold Medal of the Soviet Peace Committee, an honorary citation and a memorial medal with his name inscribed on it, an honorary badge of the Soviet Peace Fund Board, medals of the World Peace Council in connection with the 25th and 30th anniversaries of the world peace movement, an honorary citation and an honorary badge of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, an honorary citation of the Presidium of the Council of the Rodina Society, an honorary citation of the Executive Committee of the Leningrad City Soviet of People's Deputies, and an honorary citation of the Presidium of the Supreme Soviet of the Estonian SSR.

His Holiness Patriarch Aleksy II of Moscow and All Russia is a people's deputy of the USSR, elected from the Soviet Charity and Health Foundation.

Aware of the extremely great responsibility of the patriarchal ministry, His Holiness has drafted an extensive programme for settling burning ecclesiastical problems and accomplishing urgent tasks in the sphere of religious education, revival of spirituality, morality, charity and love among people.

"Today, at the time of glasnost," His Holiness Patriarch Aleksy II said in an interview given to an *Izvestia* correspondent on June 16, 1990, "we learn that millions of destitute and sick people are in need of concrete help... Therefore I am aware of a great educational task facing the Russian Orthodox Church. Let us not be ashamed of high-sounding words: people should be taught to do good... Today, unfortunately, we must admit that love among people is on the wane. What we need today is to return it to people, to return tolerance to each other. These are the eternal bright ideals of mankind... History is sure to hold us accountable for how we used this time favourable for reviving spirituality and morality on Earth."

STATUTE of the Synodal Bible Commission of the Russian Orthodox Church (adopted by the Holy Synod on May 8, 1990)

1. STATUS

1.1. The Synodal Bible Commission of the Russian Orthodox Church is a permanent working body of the Holy Synod established on February 20, 1990.

1.2. The Synodal Bible Commission shall be successor of the Russian Bible Commission (Commission for the academic edition of the Slavonic Bible) of 1915-1929.

2. THE MAIN TASKS OF THE COMMISSION

2.1. The Commission shall have as its main tasks:

2.1.1. General guidance of the work carried out by the Russian Orthodox Church either independently or in cooperation with other Churches, ecumenical organizations and United Bible Societies and aimed at the solution of all problems connected with

— reprinting and disseminating in the Russian Orthodox Church of the already available versions of the Holy Scripture;

— facilitation, publication and dissemination in the Russian Orthodox Church of new translations of the Holy Scripture into the languages of the USSR peoples;

— study of the Holy Scripture in the Russian Orthodox Church;

— study of the history of the Holy Scriptures in Russia and by Slavic nations.

2.1.2. Organization of ecumenical cooperation between the Russian Orthodox Church and Orthodox and non-Orthodox Churches and ecumenical organizations in the USSR and in other countries, as well as the United Bible Societies, in the field of the dissemination of the Holy Scriptures and biblical knowledge.

3. MEMBERSHIP OF THE COMMISSION

3.1. The initial memberships of the Commission shall be established by the decision of the Holy Synod upon the nomination by the Chairman of the Commission appointed by the Holy Synod.

3.2. The Commission shall consist of full members, associated members and consultant members.

3.3. Full members of the Commission shall be representatives of the episcopate, clergy and laity working for the institutions of the Russian Orthodox Church or other scientific institutions and having experience necessary for the participation in the main functions of the Commission.

3.4. Associated members shall be representatives of non-Orthodox churches and religious associations in the USSR and in other countries, known for their work in the field of studying, publishing and disseminating of the Holy Scripture.

3.5. Consultant members of the Commission shall be home and foreign secular experts on theology, history and philology, known for their work in the field of studying the Holy Scripture and related questions and not involved in anti-religious activity.

3.6. After the initial membership of the Commission is established by the decision of the Holy Synod, new full members, associated members and consultant members shall be included in the Commission by the decision of the Chairman.

4. OFFICERS OF THE COMMISSION

4.1. Officers of the Commission shall include Chairman, Executive Secretary and Secretary for the Commission's branches in Moscow.

4.2. Chairman of the Commission shall be appointed by the decision of the Holy Synod from among its permanent members.

4.3. Chairman shall give guidance for the work of the Commission and maintain its relations with the Holy Synod.

4.4. Executive Secretary of the Commission shall be appointed by the decision of the Holy Synod from among the full members of the Commission upon the nomination by the Chairman of the Commission.

4.5. The main functions of the Executive Secretary shall be:

4.5.1. Ensuring the implementation of all the instructions of the Chairman of the Commission and the normal working process in the Commission in general.

4.5.2. Preparations of the meetings of the Commission.

4.5.3. Ensuring the normal course of the office-work of the Commission.

4.6. Secretary for the Moscow branches of the Commission shall be appointed by the Chairman of the Commission from among full members of the Commission.

4.7. The main function of the Secretary for the Moscow branches of the commission shall be ensuring the normal course of the work in these branches.

4.8. The terms of reference of the Executive Secretary and the Secretary for the Moscow branches of the Commission may be changed at the discretion of the Chairman of the Commission.

4.9. The terms of reference of the officers of the Commission may be broadened by the Chairman, if necessary.

5. THE STAFF OF THE COMMISSION

5.1. For the normal course of its work the Commission shall employ the staff of no more than three persons.

5.2. The terms of reference of the staff shall be established by the Chairman at the proposal of the Secretaries of the Commission.

6. REGULATION OF THE ON-GOING WORK OF THE COMMISSION

6.1. The main thrusts of the Commission shall be established by its meeting with the participation of its full members and consultant members.

6.2. The future and current plans for the work of the Commission shall be elaborated on the basis of the main thrusts of the Commission and concrete proposals made by full members, and shall be adopted by the Commission.

6.3. The sessions of the Commission shall be convened by the Chairman of the Commission as required.

6.4. Associated members shall take part in the session of the Commission with the deliberative vote.

6.5. For the implementation of the specific items of the future and present plans of the Commission, working com-

mittees, working groups, centres and branches can be established within the Commission by the decision of the Chairman. The provisions for their work and staff shall be determined by the Commission and authorized by the Chairman.

7. RELATIONS BETWEEN THE COMMISSION AND REGIONAL BIBLE COMMISSIONS, COMMITTEES, SOCIETIES AND ORGANIZATIONS IN THE USSR

7.1. The Commission shall take measures to establish close relations and cooperation with Churches and Christian confessions in the Soviet Union, regional Bible commissions, committees and organizations for coordinating its work with them.

7.2. The Commission shall carry out its ecumenical biblical work in the USSR mainly through the regional Bible commissions, committees and organizations existing in the USSR.

8. RELATIONS BETWEEN THE COMMISSION AND SECULAR HOME AND FOREIGN SCIENTIFIC ORGANIZATIONS INVOLVED IN THE BIBLE STUDIES

8.1. The Commission shall take measures necessary for establishing working cooperation with home and foreign scientific organizations involved in Bible studies provided these organizations are not involved in anti-religious activity.

9. FINANCE AND BUDGET

9.1. The funds of the Commission to ensure its normal work shall include:

9.1.1. Funds allocated annually by the Holy Synod at the proposal of the Chairman of the Commission.

9.1.2. The budget income from the realization of the copies of the Holy Scripture and auxiliary biblical literature.

9.1.3. Donations from Churches, ecclesiastical and secular institutions, and individuals.

9.1.4. The annual budget of the Commission shall be approved by the Holy Synod.

9.1.5. The annual financial report of the Commission shall be approved by the Chairman of the Commission.

10. ACCOUNTABILITY TO THE HOLY SYNOD

10.1. The Commission through its Chairman shall make annual reports to the Holy Synod on its work and the fulfilment of its budget.

11. PUBLIC RELATIONS

11.1. The Commission shall inform the Church public on a regular basis about its work and results using the church press and other mass media, as well as its own publications.

12. AMMENDMENTS TO THE PRESENT STATUTE

12.1. Ammendments to the present Statute shall be approved by the Holy Synod at the proposal of the Chairman.

Agreement on Cooperation Between the Synodal Bible Commission of the Russian Orthodox Church and the United Bible Societies

1. Set up by the decision of the Holy Synod of the Russian Orthodox Church of February 20, 1990, the Synodal Bible Commission (SBC), on the one side and the United Bible Societies (UBS), on the other, hereby agree to enter into cooperation which will help discover the most effective ways for providing the Christians in the Soviet Union with the Holy Scriptures and promote its scholarly study in the USSR.

2. Both sides recognize the need to develop interconfessional cooperation in order to promote Bible work in the Soviet Union.

3. The UBS and SBC will advise each other and seek to cooperate in the following areas of Bible work:

3.1 scholarly textual study of the Russian and Slavonic Bible and other relevant versions of the Holy Scripture, and eventual publication of such study;

3.2. modern translations of the Holy Scriptures into the languages spoken by the Russian Orthodox flock, and the eventual publication of these translations;

3.3. elaboration of Bible study materials and of Bible Study Reference and Guide Books;

3.4. preparation of special illustrated editions of the Holy Scriptures for children, etc.;

3.5. shipments—according to the needs of the Russian Orthodox Church— of various editions of the Holy Scriptures from abroad;

3.6. increasing use of existing Soviet printing potential for the production of the Holy Scriptures;

3.7. analyzing of practical application and of the advantages of a possible UBS investment in printing equipment in the USSR;

3.8. sharing in financing further production and circulation of the Holy Scriptures in the USSR;

3.9. training of Bible scholars and translators and exchange of specialists;

3.10. representation of interests of the Russian Orthodox Church in the international fellowship of Bible Societies and vice versa;

3.11. in due course and when appropriate, channeling support from the Russian Orthodox Church to the Global Bible work of the UBS.

4. Both sides consider it necessary to study the possibility of creating a provisional UBS office in Moscow which could, among other tasks, function as a liaison office between the UBS and SBC.

5. For the practical implementation of this agreement the SBC and UBS will meet once a year to elaborate and adopt concrete plans for activities for the coming year.

For the Synodal Bible Commission

Metropolitan ALEKSY of Leningrad and Novgorod

Signed in Moscow on May 17, 1990

*For the United Bible Societies
The Rev. Dr. Hans W. FLORIN*

Archimandrite FILARET Karagodin Nominated and Consecrated Bishop of Astrakhan and Yenotaevka

By decision of His Holiness Patriarch Pimen († May 3, 1990) and of the Holy Synod of February 20, 1990, Archimandrite Filaret Karagodin, Father Superior of the Dormition Monastery in Odessa, is to become Bishop of Astrakhan and Yenotaevka.

On March 10, 1990, in Moscow's Patriarchal Cathedral of the Epiphany, Archimandrite Filaret was nominated Bishop of Astrakhan and Yenotaevka by Metropolitan Vladimir of Rostov and Novocherkassk, Serapion of Tula and Belev; Archbishops Varnava of Cheboksary and Chuvashia, Aleksy of Zairaisk; Bishops Serafim of Penza and Saransk, Paisy of Orel and Bryansk, Ilian of Kaluga and Borovsk.

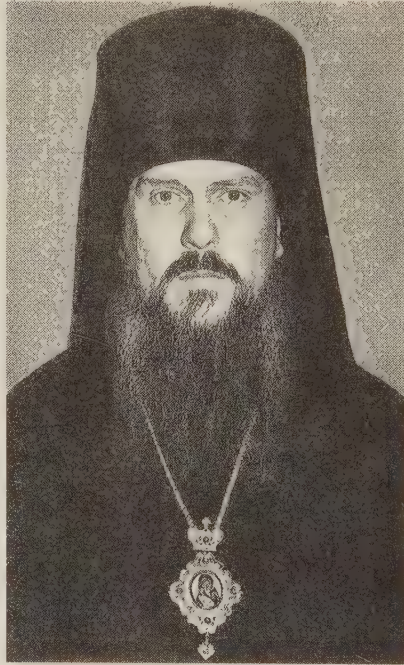
During the nomination ceremony Archimandrite Filaret delivered a speech. He said among other things:

"By God's will and with the blessing of His Holiness Patriarch Pimen and of the Holy Synod of the Russian Orthodox Church, I am to become Bishop of Astrakhan and Yenotaevka.

"This calling for episcopal ministry was unexpected, arousing embarrassment and trepidation in me.

"I know from the history of the Christian Church that, terrified by the loftiness, difficulty and responsibility of episcopal service, the great men, who were strong in spirit—Vasily, Grigory and Amvrosy—preferred to shun this ministry.

"I console myself by the faith in the holy obedience and by hope for God's blessed will, without which nothing occurs in the life of people, because *the steps of a good man are ordered by the*



Lord; and he delighteth in his way (Ps. 37.23).

"Today our Motherland, our people, undergo a responsible process of renewal. Our Holy Church has always been with the people. Every Christian, let alone bishop, is called for a fervent prayer and exploit, for preaching penitence and purification, for fraternal love among all peoples of our multinational country. The comprehensive renewal will succeed if it takes place in each heart, in every man who is God's creation. Embarking upon the new road of church ministry, I am profoundly aware of the responsibility which is now incumbent on me, who is called for episcopal ministry by God's grace."

During Divine Liturgy celebrated in Moscow's Patriarchal

Cathedral of the Epiphany on March 11, 1990, the hierarchs, who took part in the nomination ceremony, with the exception of Bishop Ilian of Kaluga and Borovsk, as well as Bishops Vladimir of Podolsk, Antony of Chernovtsy and Bukovina, Viktor of Kalinin and Kashin, consecrated Archimandrite Filaret Bishop of Astrakhan and Yenotaevka.

Presenting an hierarchal crozier to the newly-consecrated bishop, Metropolitan Vladimir of Rostov and Novocherkassk said in part:

"From now on, according to the words of St. Gregory of Nazianzus, you must stand with the Angels, glorify with the Archangels, offer sacrifices to the heavenly altar, solemnize with Christ, recreate creation, restore the image of God, and create for the heavenly world.

"Mindful of the height you have been elevated to by Christ the Pantocrator, preserve sacredly your hierarchical dignity. As you promised to all during your confession, remain faithful to our Mother Church, indefatigably obey her Primate, His Holiness the Patriarch, so that you would not be answerable on the Day of Judgment for perjury or negligence towards the flock entrusted to you.

"Your primary and main duty to the Church and God is to preach the word of God. The holy Apostles were placed to teach and confirm people in Christian faith and life, and now you are also called to perform the same mission, and woe is to you if you fail to *preach the gospel* (1 Cor. 9.16). As never before, Christian souls are eager to hear the word of the

truth and salvation. Leave not all those appealing to you without heavenly food, *preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine* (2 Tim. 4.2).

"When you were professed in front of the holy relics of St. Sergy of Radonezh, you were named after St. Filaret the Merciful. In performing your arch-pastoral mission recall more often the life and name of your Heavenly patron. Be merciful to the clerics and the flock, serve them with your kind advice, edifying admonition, spiritual consolation, paternal reproach and material assistance.

"Admonishing you, our new confrère and colleague, on whom God's grace has also been bestowed, we are praying together with you and the people of God standing here for your ministry to be fruitful for you and salvific for the flock. We trust that you will devote all your energy to glorifying the Name of God, to the Church's prosperity, to renewing spiritual, moral and cultural aspects of our life, to peace and well-being of our homeland.



"Now take this crozier from our hands as a token of God's strength, as a support in your labours, and embark fearlessly upon your path *in love, and in the spirit of meekness* (1 Cor. 4.21).

* * *

Archimandrite Filaret (secular name, Anatoly Karagodin) was born in Odessa on August 21, 1946, into the family of a priest.

After finishing secondary school he worked as an electrician from 1962 to 1965.

In 1965, he entered the Odessa Theological Seminary. From 1965 to 1968 served in the army. In 1971

finished the Odessa Theological Seminary and entered the Moscow Theological Academy.

During his course at the Academy he was a hypodeacon of His Holiness Patriarch Pimen. In 1974, became one of the brethren of the Trinity-St. Sergy Lavra. In 1975, finished the precentors' class and graduated from the Moscow Theological Academy with the scholarly degree of Candidate of Theology conferred upon him for his thesis "Spiritual Life and Culture of an Orthodox Clergyman".

On April 4, 1975, he was professed by the Father Superior of the Lavra, Archimandrite Ieronim (Zinoviev; † 1982) and given the name Filaret in honour of St. Filaret the Merciful. On June 29, 1975, was ordained hierodeacon by His Holiness Patriarch Pimen, and on May 30, 1977, was ordained hieromonk by Archbishop Vladimir (Sabodan) of Dmitrov, the then MTA rector (now Metropolitan of Rostov and Novocherkassk).

In 1977 he became a monk of the Dormition Monastery in Odessa and appointed instructor at the Odessa Theological Seminary and the precenator of the seminary choir.

In 1980, was elevated to the dignity of hegumen.

In 1987, was raised to the dignity of archimandrite.

On March 15, 1989, with the blessing of His Holiness Patriarch Pimen, Archimandrite Filaret was appointed Father Superior of the Dormition Monastery in Odessa.

Participants in the consecration of Bishop Filaret (extreme right, first row)



With Prayer to the Shrine of Kursk

"The Hodegetria of the Russian Faithful Abroad" was the theme of a scholarly discussion held at the Publishing Department of the Moscow Patriarchate on March 27 with the blessing of Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Department. The participants discussed the historical role of the holy shrines of Kursk — the celebrated Kursk Korennaya Icon of the Mother of God "The Sign" and the Kursk Korennaya Hermitage. Both of them occupy a place of particular importance in the history of Russia and in the present-day life of the Russian Orthodox Church and the Orthodox faithful abroad.

Church periodicals reported some time ago the opening of the historical Kursk Korennaya Hermitage. Archbishop Yuvenaly of Kursk and Belgorod, Archpriest Oleg Kobets, Dean of the St. Joasaph Cathedral in Kursk, Father Artemy Vladimirov, Lecturer of the Moscow Theological Seminary and Academy, and a staff member of the Kursk Diocesan Administration, S. L. Popov, who arrived to attend the discussion described the life of the reopened cloister, the progress of its restoration and traced the history of the veneration of the Korennaya Icon in this country and abroad. Video and slide films about the hermitage were shown and church hymns performed.

What is behind this growing interest in the shrines of Kursk at the present time? For an answer, let us turn to history.

* * *

A legend has it that on September 8, 1295, a hunter from a small town of Rylsk near Kursk was walking along the bank of the Tuskar River. Suddenly he spotted an icon hidden at the roots of a tree (the Russian word Korennaya literally means "of the roots"). The hunter picked up his find and a clear spring gushed from the spot there and then. The icon was painted along the lines of the famous Novgorodian Icon of the Mother of God "The Sign". The pious hunter marked the spot with a small wooden chapel in which he placed the holy image.

Rumour of the miraculous find spread across the land and attracted a stream of pilgrims who wanted to



Archbishop Yuvenaly of Kursk and Belgorod with Kursk Korennaya Icon of the Mother of God at the newly-restored Church of Sts. Joachim and Anne near the Korennaya Hermitage

see it with their own eyes. Prince Vasily Shemyaka of Rylsk had the icon translated to his capital (at the time the city of Kursk ravaged by the Tatars fell into desolation). The townsfolk came out of the city for a solemn welcome, but the prince himself did not come being occupied with his own affairs. And on the very same day he was struck with sudden blindness. Realizing that this was a punishment for his sins, the prince repented and went to pray in front of the icon. His prayers brought him speedy recovery.

Deeply moved by this miracle, one of the first worked by the icon, the Prince built in his capital city a church dedicated to the Nativity of the Blessed Virgin, an event that "hath proclaimed joy unto all the Universe" in the words of the Troparion of the feast. Into this new church the prince placed the miraculous icon. But the latter clearly preferred the chapel erected in her honour in the woods and reappeared there again and

again without human intervention or assistance every time the faithful brought it back to Rylsk.

Prayer services in front of the icon were conducted for the pilgrims by a pious priest whom people called Bogolyub (God-loving). It was at that time (1383) that the whole of that area was again devastated by the Tatars. When the pagans found the chapel, they tried to set it on fire, but failed. The Tatars then seized the priest accusing him of casting a magic spell on the place. But the priest told them that the chapel was protected by the miraculous icon. The enraged nomads cut the icon into two and threw the splinters away. They set the chapel on fire and took the priest prisoner. Later on a ransom was paid for his release and he came back. He found the splinters of the icon and put them together. They joined miraculously and only some drops of dew appeared on the invisible seam.

Since then a countless number of the faithful were healed through prayers in front of the icon. At the end of the 16th century it was brought to Moscow on an order of Tsar Feodor Ioannovich (1557—1598). It was returned to Kursk in 1618 and the event was since commemorated with a special festal procession instituted by Tsar Mikhail Feodorovich (1596—1645). On the ninth Friday after Easter, the icon was brought out of the Kursk Cathedral of the Icon of the Mother of God "The Sign" (founded in 1612) where it was kept and carried in procession to the spot of its miraculous appearance. (There, by the miraculous spring, the Kursk Korennaya Hermitage was founded in 1597). The icon remained there until September 13 when it was brought back to Kursk. In this way there were two festal processions in honour of the icon every year during which multitude of worshippers covered a distance of some 30 kilometers. One of these processions was immortalized by the famous Russian painter Ilya Repin on one of his canvasses. The famous Russian writer Nikolai Gogol, in his novel *The Dead Souls* described an annual fair held near the Korennaya Hermitage on one such occasion.

During the 1812 Patriotic War with Napoleon the Kursk faithful ordered a copy of the miraculous icon and presented it as a gift to

Mikhail Kutuzov who was in command of the Russian army. He kept the icon at his headquarters and troops were blessed with it on the eve of the decisive Battle of Borodino.

Another remarkable episode with the icon took place on March 8, 1898, when a group of terrorists decided to produce a sensation by blowing up the venerated image. One of the terrorists, Yufimtsev, placed a time bomb near the icon during All-Night Vigil. And although the bomb was set to go off when the church was full of worshippers, it actually blew up during the night when none was there. The blast blew to pieces a gilded cast-iron icon-vault with its marble base and shattered the windows. But the icon under a protective glass remained absolutely intact. Thus an evil conspiracy was turned by the Lord into an event that added to the glory of the celebrated shrine.

In 1919 the Red Army began an offensive on the counter-revolutionary troops in the south of the country, and Bishop Feofan (Gavrilov; 1872—1943) of Kursk and Oboyansk took the famous icon first to Belgorod and then to Taganrog. It finally left the confines of Russia on April 1, 1920, on board of the steamer "St. Nicholas".

After that it remained for some time in Thessalonica, Greece, then was taken to Nish in Serbia and was finally installed in a church specially built for it near Belgrade in Yugoslavia.

In September — October 1920 the icon came to Russia, and stayed for some time with the troops of General Vrangeli at his personal request.

The following year it was taken to the Council of the Russian Church Outside Russia that met at Sremski Karlovci. Ever since it has been the main shrine and rallying symbol of the Orthodox emigres, the Hodegetria of the Russian faithful abroad.

In World War II the Blessed Virgin worked many a miracle through Her miraculous icon. Belgrade came under frequent bombing raids, but none of the three Russian churches in the city and private homes to which the icon was taken at the requests of the residents sustained any damage.

On September 8, 1944, the icon was brought first to Vienna and then to Munich where it was kept in the St. Vladimir Church of the Synod of the Russian Church Outside Russia. With the blessing of Metropolitan Anastasy (Gribanovsky) a church podvorye was built some 40 mi-

les away from New York which was named the New Korennaya Hermitage. The icon arrived in the United States on February 5, 1951. A prayer service was conducted in front of it at the New Korennaya Hermitage after which it was taken to the Ascension Cathedral in New York. A new church erected there in 1959 was dedicated to the Kursk Korennaya Icon of the Mother of God.

As for the original Kursk Hermitage it quickly fell into a decline after the removal of its shrine. It was closed down in the 1920s. The veneration of the miraculous icon continued, however, the more so as its copy, which was always left back in Kursk when the original was born in festal processions, was kept in the Kursk Cathedral of St. Sergy and the Kazan Icon of the Mother of God.

Pilgrims came as ever to the holy spring on the bank of the Tuskar river. The authorities tried to put an end to this and built a fence around the place, but shortly after it was partly destroyed by lightning. Thousands of pilgrims converged on the holy spring every year on the ninth Friday after Easter and the local militia was mobilized to try and stop them. In the 1960s the authorities tried to obliterate the spring by pouring concrete over it, but water gushed from under the concrete in several places. During those years the Church of the Icon of the Mother of God "The Life-Bearing Spring" erected over the holy well and the Hermitage Cathedral of the Nativity of the Blessed Virgin were pulled down. In its place the authorities ordered a fountain to be built decorated with the figures of two bears. The remaining buildings of the former hermitage were occupied by a vocational school. But the hour of the rebirth of the historical cloister was at hand and it finally took place in the year when the Russian Church celebrated the Millennium of the Baptism of Russ.

Several hundred yards away from the hermitage there is what used to be a parish Church of Sts. Joachim and Anne which was closed down in 1962. In the spring of 1988 it was given back to the Church. During the preceding 25 years its secular users brought the building into a state of utter disrepair to say nothing of any attempts at its restoration. With the blessing of Archbishop Yuvenaly of Kursk and Belgorod a team of church restorers hired by the diocesan

administration repaired the old church. Many of the local faithful led by their archpastor helped to clear the building and its grounds from rubble. On July 28 of that same year, the Feast of St. Vladimir Equal to the Apostles, the Baptizer of Russ, the ground-floor altar was consecrated dedicated to All the Saints Who Shone Forth in the Land of Russia. When in the autumn of 1988 Archbishop Yuvenaly petitioned the local authorities for the return of the former hermitage itself to the Church none had any doubts about the diocese being able to restore the cloister. The vocational school located in its grounds will be moved to new premises, which, however will not be built too soon.

As a blessing for the revival of the historic cloister the faithful of the Russian Church Outside Russia presented the Kursk Diocese with a copy of the famous Korennaya Icon in early 1989. It was painted in the Holy Trinity Monastery in Jordanville and clad into the original velvet riza used when the icon was moved from place to place.

On the day of the reopening of the hermitage, August 15, 1989, this icon was carried in a festal procession — the first after a break of 70 years — around the cloister grounds. Thus after a period of neglect and oblivion, the shrine of Kursk has regained its proper role and importance, its history of 7 hundred years being enriched with the experience of its prodigal sons who had departed from their faith, with the experience of reviving this faith in the Motherland and with the experience of its faithful preservation in the diaspora. When during the festal procession the clergy sang the Troparion "As a wall impregnable" many could not hold back tears of emotion. The first Divine Liturgy in the reopened cloister was celebrated on the spot where the main cathedral used to be before the Revolution. The ugly fountain with two stone bears was torn down on the previous day.

The Church has received together with the old hermitage a neighbouring forest through which a river flows and 29 hectares of ploughland. During a tour of the area Vladyka Yuvenaly chose sites for various service buildings and made plans for the future.

On that same day diocesan builders started work on a domestic chapel in the building with monastic cells, began clearing the forest around the sacred spring, and even some sheep

were brought which are to be cultivated here. His Grace Yuvenaly said they want to restore the cloister as a model economic unit. Its restoration and extension would cost several million rubles, he pointed out, and some of this money will be raised by local parishes and some by pilgrims. Archbishop Yuvenaly stressed that the farm which will be attached to the cloister should be able to produce enough for the brethren and some of its produce can be sold at market prices to help offset the cost of the project.

These plans are in keeping with the centuries-old traditions of Russian monasteries in the country's north and also in Siberia which had a prominent role to play in the economic development of these regions. One of the prominent representatives of this tradition was St. Iosif of Volokolamsk who viewed cloisters not only as pillars of faith but those of the economy, society and the state. And although his views, which by the way has taken deep root in Russian Orthodoxy,

are open to considerable theological objections (such as those raised by his contemporary — the famous ascetic St. Nilus of the Sora) they cannot be ignored in the present circumstances. Today even people who are not religious think of the revival of historical Russian church landmarks in terms of restoring them to their former architectural and artistic splendor, making them absolutely self-supporting and extending their general social influence.

His Grace Yuvenaly says it is his duty to provide the proper conditions for their work and acts of faith to the monks, clergy and believers. As an archpastor, he feels he has a responsibility to God for all that while acts of faith proper are a personal responsibility of every faithful soul.

Providing proper external conditions of this kind is no simple matter because of the prevailing economic circumstances. The Church remains separated from the state which means in practice that the Kursk Diocese will not get a penny from the autho-

rities for the restoration of the architectural landmarks, which are allegedly "under state protection" and which will certainly be exploited by the Intourist Travel Agency for its paid guided tours, and, also that the Church will hardly be able to obtain from government agencies the required building and other materials at regular prices (and it is common knowledge that in the current economic crisis in this country everything, such as bricks, structural steel, sheet copper and what have you are in short supply). All these things will have to be bought at blackmarket prices. Diocesan authorities will have to go begging for "alms" from local agencies and none of them will even think of signing a contract for cloister restoration without a special permission which has to be obtained at a very high level. So the Church has only herself to rely on.

All these problems confronted the Kursk Diocese already a few years ago when it launched the restoration of old parish churches and began building

*Festal procession with the Kursk Korennaya Icon of the Mother of God
June 15, 1990*



new ones (Archbishop Yuvenaly has more than 200 of them in his charge out of which more than 20 have been reopened since perestroika began). In 1985 an unprecedented decision was made: to set up the diocesan building agency with a permanent staff of engineers, workmen and specially trained restorers. This agency employing a staff of one to two hundred people and financed by the parishioners, has already accumulated sufficient practical experience which will be essential for restoring the hermitage.

The few monasteries and convents that were not closed in the years after the 1917 Revolution lost all of their land, workshops, hospitals and almshouses. As a result, monks and nuns could no longer do physical work, an essential part of the traditional pattern of monastic life. In the revived Korennaya Hermitage the brethren and novices work on the construction, tend cattle, till land and man a brick factory rented for the project. Despite their rather strained circumstances, the brethren offer free board and lodging to all visiting pilgrims.

But hard as the economic and financial problems may be, they can stand no comparison with problems of spiritual nature. A drastic decline of parish and monastic life was generally acknowledged. In Russia this was primarily caused by the mandatory closure in 1918—1940 of hundreds of monasteries and convents. The number of the monks and nuns permitted to remain in monastic communities was severely curtailed. At one time all cloisters were closed and as a result such an unusual figure appeared as a parish monk: not all of those who wished to take monastic vows could enter a monastery and had to serve in the capacity of parish priests. This is unprecedented in Church tradition on the one hand and does not add in any way to the traditional prestige of the calling. The reopening of yet another cloister will enable more people to lead normal monastic life. At the very first Liturgy celebra-

ted at the hermitage the first ordination to the rank of hierodeacon was conducted.

It was June 15, 1990, the ninth Friday after Easter, the first at the revived cloister. It was time for the traditional festal procession with the bearing of the famous icon, but the faithful were obviously still unprepared to follow the traditional route of 30 kilometres. So, Archbishop Yuvenaly assisted by clergy took the venerated icon from the Cathedral of St. Sergy and the Kazan Icon of the Mother of God after a brief prayer service, and then travelled in a car, holding the icon in his hands. He stopped at every church which they passed, including the Kursk Church of the Presentation of the Blessed Virgin in the Temple, the Church of the Icon of the Mother of God "The Sign" in the village of Tazovo and the Church of Sts. Joachim and Anne in the village of Dolgoe, where they were welcomed by the local clerics and parishioners with the singing of the Troparion and Kontakion in honour of the icon and the recitation of the Ektene.

It was originally planned that the icon would be carried in a festal procession to the hermitage from the Church of Sts. Joachim and Anne, but at the very last moment the local authorities banned the procession "in view of prevailing socio-political tension" and because the procession "could provoke some extremist elements". The faithful had no choice but to carry the icon from the Holy Gate of the monastery to the Church of the Kazan Icon of the Mother of God. There, under the scaffolding, festal Divine Liturgy was celebrated on a makeshift altar. From there the procession went to the holy spring where Archbishop Yuvenaly with the brethren and an assembly of clergy conducted a prayer service with the reading of the Akathistos.

In the days when the Local Council of the Russian Orthodox Church was held and the new Patriarch elected, unearthed were the foundation of a

chapel over the well and the spot from which the miraculous spring flowed originally. A new church is to be built there now. In less than a year since the return of the cloister to the Church the diocese has been able to repair a building with monastic cells and start a whole farm nearby with a pond, a cowshed, a poultry farm and a three-storey house for novices. Restoration of the Church of the Kazan Icon of the Mother of God and of the belfry is in full swing.

For the first feast of the revived cloister His Holiness Patriarch Aleksy II of Moscow and All Russia sent a telegram felicitating Archbishop Yuvenaly, the brethren and parishioners of the Hermitage of the Nativity of the Blessed Virgin on their patronal feast of the Kursk Korennaya Icon of the Mother of God. The telegram said: "The lamp of devout prayer lit in front of the miraculous icon will from now on kindle the hearts and souls of all who turn to it with faith, and may the unwaning mercy of God grant to all of you, through the intercession of your Heavenly Mediatrix, peace, prosperity and salvation in our Lord Jesus Christ. With love in the Lord. Patriarch of Moscow and All Russia, Aleksy II."

...As we recall the forgotten pages of our national history, we again turn our gaze in prayer to the Kursk Korennaya Icon of the Mother of God "The Sign". The icon has been preserved over all these years by the Russian Church Outside Russia. And although relations between her and the Moscow Patriarchate were practically at a standstill in recent decades, a spiritual bond is emerging today between some of her clerics and laymen and our Mother Church. This bond is further strengthened by the revived shrine venerated by both these Churches — the Kursk Korennaya Hermitage. We are hopeful that the sprouts of fraternal links with the Orthodox diaspora will yield an abundant harvest.

E. KOMAROV

On the Eucharist

In the Name of the Father, and of the Son, and of the Holy Spirit.

We are possessed of an immense spiritual wealth and an awareness of the danger of gradually losing sensitivity to the greatest gifts of God—those of meeting with Him face to face and of getting ever closer to Him.

Holy, truly Divine Eucharist is the fulfilment and, at the same time, the crowning of the Sacraments preceding it—Baptism and the gift of the Holy Spirit bestowed upon us in the Sacrament of Chrismation.

Yet the Eucharist is also a judgement and a new beginning; the beginning which is different, however, from Baptism and Chrismation. Participation in the Eucharist is impossible without Baptism and Chrismation; but they are only a door opened to communion with God which can be experienced through deep silence of the soul fervently facing Him, communion beyond words perceived as an inexplicable mystery.

The Eucharist is the crowning of Baptism and of the gift of the Holy Spirit, since through Baptism—or through awareness of our Baptism given to us in our infancy by the faith of our parents and by the loving hope of the Church—we are cleansed from our sins and our past becomes in God's eyes nonexistent. We ourselves, however, must always remember what we were; we must remember that God's grace alone revealed to us closeness to God which is only possible when we become Christ's abode.

Apostle St. Paul, despite his inexpressibly profound communion with Christ, never in his life forgot that he had been a persecutor and adversary of Christ, that he had been in the dark, and that the Resurrection of Christ and a meeting face to face with the Risen, living Christ brought light and novelty into his life.

This is a door, this is a beginning. But this beginning must grow into something great. Christ said to us that we must renounce, reject everything which is alien to Him, everything for the sake of which the people of Jerusalem rejected Him and condemned Him as an adversary of God, or, rather, as an adversary of their concept of God; and if we do not renounce all that is alien to Him, we make our Baptism lifeless. O yes! the seed of Eternal Life is concealed somewhere inside us, but it does not grow nor does it burst into blossom. And the day will come

when we will appear before God and He will say to us: "I gave you everything. What have you done to it?"

We need the gift of the Holy Spirit Which we receive in the Sacrament of Chrismation yet Which we must assimilate by growing ever deeper into God's life day after day. It is not enough to receive Chrismation; it is not enough to outwardly, formally become temples of the Holy Spirit and members of the Body of Christ. The branches of a tree may be living, blossoming and bearing fruit, yet they may also be dead. They may be saved, they may be grafted anew; otherwise they will be burnt down.

Now by having made this initial choice of being Christians we renounced everything which once led to His rejection and death. It is because we did so join with Christ that we can now approach the Eucharist. During each Eucharist, each time it is administered, each time we receive Holy Communion, we confirm our choice once again and once more open ourselves to God's influence. One of the ektenes opens with the words: "Let us complete our prayer to the Lord." And then we pray for the Holy Gifts and for ourselves, for at this moment we are tied into a single knot: it is only because there is a believing community or, inside that community, several people capable of receiving Holy Communion that these gifts can be sanctified. If there were no one, there would be no reason for God to sanctify these gifts. At this moment we say to God: O Lord, make these gifts into the Body and the Blood of Thy Christ and renovate me so that I may be a Christian capable of receiving the Divine Gifts which are truly Divine because God reaches us through the Holy Gifts.

That is why Holy Communion is the crowning of Baptism and of the gift of the Holy Spirit; but it is also a judgement: it is not accidental that Apostle St. Paul says that we must heed how we receive the Divine Gifts. If we receive them in an unbecoming manner, inattentively and carelessly, we will have to answer for our irresponsibility, for being traitors to our human and Christian calling. Eventually we will be held responsible for where we were at the time when the crowd was raging round the Cross of Jesus on Calvary. Where were we standing? What were we? Were we standing at the foot of the Cross together with the Mother of God and St. John?

Or with the faithful not far off? Were we hiding together with the frightened apostles? Were we amid the indifferent and cold-hearted crowd, moved by hope or hate, yet so detached?

St. Simeon the New Theologian, one of the strictest Orthodox mystics, says that, if we do not approach Holy Communion with tears—what he means is not the tears which would be streaming down our faces, but the nakedness, openness of our hearts which is a profound weeping of our entire self—if we do not approach it so, God prevents us from receiving Holy Communion: He moves away from the Gifts and then only their symbol remains accessible to us; He does not sear us with the flame of Divine reality. And so we must ask ourselves this question each time, over and over again: How am I approaching Holy Communion?

Now if we approach it with a contrite heart, with faith and hope, giving ourselves up to God with all humility and begging Him to renovate us, then we gradually achieve ever greater unity with God through Holy Communion, become a

continuation of His incarnate stay in this world and join with Him, in the phrase of St. Simeon the New Theologian, as fire with iron: if you immerse a sword in flames, it will be shining, glaring and blazing with fire and soon it will become impossible to tell fire from iron.

And then the day will come when all of us who have worthily, with faith and humility, in selfless devotion, loyalty and magnanimity received Christ will become, in the phrase of St. Irenaeus of Lyons, in Christ and by the power of the Holy Spirit, sons and daughters of God, for the Only-Begotten Son of God, when incarnated, became fully a man.

Let us not, therefore, be afraid of Holy Communion, but let us grow to a full measure which will enable us to commune with Life, to commune so as to really unite with the Son of God Who became Man, to turn from sons and daughters of man into sons and daughters of God, the only-begotten in Him. Amen.

Metropolitan ANTONY of Surozh

A Word About Theological Education

Wisdom exalts her sons and gives help to those who seek her. Whoever loves her loves life... (Sirach Ap. 4, 11—12).

An ancient sage said: "He who loves Great Wisdom loves life." And the one who loves life cannot but love science, cannot but yearn for knowledge. Can science remain immovable if life constantly confronts it with new problems? No, it cannot. Science must proceed together with life.

Spiritual science, like any other science, must not only not lag behind life but must go in front of it. Theology undertakes the task of investigating the truth. The subject of spiritual science is Christ's faith. The content of the faith is given in Divine Revelation, while the eternal and immutable truth is preserved in the church tradition. If this is so then how can we demand that our science should change in the course of time? When theological science is connected with modern times some people think that betrayal of the truth is demanded from it. To this we shall answer with the words of Apostle Paul: *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!* (Gal. 1.8). But always remaining loyal to the God-given truth spiritual science takes into account the demands of time and life. The truth taught by

our science is eternal and immutable and such it will remain for ever. But the life of mankind changes passing in its historical movement through various stages of development. Theological science is called upon to serve and promote the faith so that the cause of Christ should progress at all the stages of historical development of human society.

Our fathers and grandfathers came to the cognition of the faith in one way, we cognise it differently; what was convincing to our ancestors sometimes does not convince us. Therefore when expounding the truths of the faith, theological science must take into consideration the way people think today.

It is enough merely to demonstrate moral demands of the evangelic law—which are one and the same at any time, everywhere and for all—they must be applied in practice. New ideas of morality, new views on life, on its meaning and importance, new relations between members of society arise in various periods of time. Not for nothing is it said: "Other times—other ways". To this or that extent man renders tribute to the spirit of the time. In order to lead man and society along the road shown by the Gospel it is not enough just to say what the Gospel demands and what it prohibits; one must be in the very midst of life, illumine it with the light of Christ's

truth, destroy obstacles barring people's road to goodness, show means of eradicating evil, find possibilities of training people in the spirit of self-denial, love and truth. This cause will be new as long as evil and lawlessness are not eradicated from our Earth.

Civil laws, social orders and mutual relations between members of societies and states change all the time. In view of such changes must everything in the Church of God stay unchanged? The foundations of the Church laid down by Christ and Apostles are unshakable till all eternity, but the Church cannot ignore state structure. Its mission is to enlighten people with evangelic light, preach loyalty to truth, peace and love between citizens. Consequently, state transformations, too, provide theological science with new opportunities for rearing the Kingdom of God in the hearts of people.

The doctrine preached by Christ and Apostles is like leaven, *which a woman took and hid in three measures of meal till the whole was leavened* (Lk. 13.21). It calls upon all to *come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Eph. 4.13). This action of the Church, which permeates the life of the people all the more deeply as they master the Christian doctrine, is governed by its own law of historical movement. The inner content of the Gospel doctrine is so rich that in every epoch it gives birth to new thoughts, and always bears good fruit. On the other hand, the old principle is so tenacious in mankind that every epoch wants to retain its hold over the consciousness and life of people.

We would sin against people if, having raised the banner of theological science, we ignored the life of contemporary society. Our task is to understand and solve problems of modern times. We'll have to answer questions about faith and morality, giving support to better intentions, thoughts and deeds of our generation. Theological science can promote solution of the deepest problems of

our days by exposing the concepts of justice and fraternal love and providing the necessity of charitable activity.

Plunging into an abstract contemplation of the Divine truth theological science sometimes receded from life. The turbulent human world escaped its attention and was captivated by scholastic ideas. But since the word of the Gospel, the *word of life* (Phil. 2.16), is disclosed and cognized through life any departure from it and an attempt to grasp the eternal evangelic truth outside life situations have never led to desirable results. People regard similar theological truths as "obscure verbs". Such theological science did not show the road to be followed. Theological science is endowed with the light that illumines the distances of the past times of earthly existence, therefore we must carry this light not behind but in front of the current of life so as to show the way leading people to the truth, well-being and perfection.

If theological science moves together with life our Theological School, too, cannot remain stationary since it trains clergymen for life. Its arrangement, methods of teaching and ways of disclosing scientific truths change all the time.

In the course of 150 years the Odessa Theological Seminary underwent repeated transformations. It has never lagged behind life or shunned the interests of society but always strove to answer questions and demands of our time. Among graduates from our school there are prominent enlighteners, true sons of the Church and the Motherland whom history will never forget. We offer our prayers to God thanking Him for His grace and favour to our Seminary over the 150 years and glorify the memory of those who have studied in it.

With joy and hope we ask God to bless the new life of our Theological School, new deeds and new workers.

Archpriest Aleksandr KRAVCHENKO
Rector of the Odessa Theological Seminary

On the Fruitless Dried-Up Fig Tree

16th Tuesday After Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit

Brothers and sisters,

In today's Gospel lesson you heard that on their way from Bethany to Jerusalem Jesus Christ and His disciples saw a fig tree all covered with green leaves. They came to it and, hoping to assuage their hunger, began looking for figs, yet found nothing but leaves. And Jesus said to

it, *No man eat fruit of thee hereafter for ever* (Mark 11.14). *And in the morning, as they passed by, the disciples saw the fig tree dried up from the roots.* And Peter, remembering what happened yesterday, said, *Master, behold, the fig tree which thou cursedst is withered away* (Mark 11.20—21).

Dear brothers and sisters.

Today's Gospel lesson, although small in

length, is profoundly instructive to us all. The dried-up fruitless fig tree is the image of the spiritually barren soul of a man who does not want to come to God. Such a barren soul that has performed no good works lives an outward life, fussing about, grooming himself and dressing up. A man having such a barren soul is busy hustling and going about various labours all day long; his life seems to be brimming with activity. He takes an interest in furnishings, things, clothes and indulges in amusements.

However, it turns out to be only a semblance of life. Just as the Gospel fig tree which was all grown with a luxuriant foliage and drew one from a distance, promising gratification, while inside it had no life-bearing power that would ensure the appearance of fruit, similarly, the life of people with barren souls only on the outside seems to be filled with contentment and whereas on the inside there are lifelessness, inner helplessness, feebleness, boredom, and gloom.

Yet the essence of a man's life is spiritual power that fills it and determines his every outward action. When there is a gap in a man between the inward, the spiritual, and the outward, the material, when the spiritual is suppressed, brought to bay, then he becomes like a dumb brute. His soul withers and gradually dies to spiritual life. He is then aware of his bareness and dissatisfied with his existence and so, to escape melancholy brought about by emptiness, he begins to eagerly fill his life with the outward. He will not stay alone, he is terribly bored, he does not know how to occupy himself, and hurries out in the street to pick some news and to hear some gossip: he feeds on them, as it were, his sole aim being not to ponder over his own self and to fill the emptiness... This is how the "intoxication with life" is kept up, and empty souls live in this state of intoxication.

And then one day the impartial Judge approaches such a barren soul and pronounces His judgement: "There is no life in you! You are already dead inside; you will fade, the leaves will fall off, and it will transpire that your life was false and you deceived others. May your lying be stopped..."

Some people may ask: "Why does God's mercy not manifest itself with respect to the fruitless fig tree nor with respect to a barren soul? Is it not possible that a soul might repent and bear a fruit worthy of repentance?"

In answering this, it should be noted that it is not immediately nor unexpectedly that Divine judgement is passed. God tolerates a misguided soul for quite a long time, which is demonstrated by the following words in the Gospel: *seeing a fig tree afar off* (Mark 11.13). The Lord God keeps watch over all souls, however far their paths may be from Him. He watches them from afar, and observes them, and waits patiently, and wishes for all of them to be saved as long as a soul remembers God. The parable of the fig tree in the Gospel according to St. Luke gives a clear idea of the continued care by the Lord of a human soul: *A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down* (Luke 13.6—9). This parable of the fruitless fig tree illustrates God's mercy and patience with a barren and perishing soul. God looks after human souls, and takes care of them, and calls on them to come to Him. The final condemnation of a soul to death happens only when this soul, just as the fruitless fig tree, does not respond to any watering and care.

It is only then that the final end comes: the fig tree dries up, the life is cut off; God passes judgement upon a sinful and barren soul when the soul does not want to hear any of His appeals and rejects all that is sacred. And a sinner's death is cruel.

Let us then, brothers and sisters, pray All-Merciful God for His patience with and care for our barren souls and for our deliverance from a *disgraceful and vain death*. Amen.

Father Nikolai KALININ,
Gorky Diocese

On the Feast of the Exaltation of the Life-Giving Cross of the Lord

Glorification of the Holy Cross among the peoples of the Universe through the miraculous heavenly sign and the way of the Cross of the Divine Love leading to glory through self-humiliation

Today we solemnly and brightly celebrate the feast of the Life-Giving Cross of the Lord Which God specially glorified through the heavenly sign, having thus stopped Its three-centuries-long profanation by the heathen and revealed It for deep veneration by the entire Christian world. Today It is *reverently exalted* which signifies that it was, above all, this Cross which made *the Son of man glorified* (Jn. 13.31) and that It was exalted in the eyes of all peoples of the world in keeping with the words of the ancient prophet Isaiah: *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider* (Is. 52.13—15).

Indeed, the Cross of the Lord has always been venerated in the Christian world as Christ's most glorious work basic to all other works of salvation performed by Christ. St. Paul, the great Apostle of the Gentiles (that is, of the peoples), wrote to the Galatians: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world* (Gal. 6.14).

The making of the sign of the Cross, as was clearly stated by St. Basil the Great and others, began with the apostles: the various sacral acts were solemnized by the sign of the Cross as a symbol of the Divine Power and a source of most varied Divine gifts. Christians impressed Its sign not only upon themselves, but also upon the things they used. Images of the Cross were so often to be found both in the catacombs in which the Christians were hiding and in other places connected with them that this did not escape the heathen, who sometimes called the Christians "worshippers of the cross". In the centuries of persecution, however, the Holy Cross was not openly venerated: the very Wood of the Cross on Which Jesus Christ was crucified could not be glorified, since it had been buried in the ground because of the Jews' envy and in the 2nd century A.D., on

the orders of Emperor Adrian, it was covered with earth and stones and at the holy places of the crucifixion and interment of the Lord heathen temples were built for performing wicked pagan rites and for profaning the Cross and the faith in the Crucified One.

The Cross seemed to be concealed for ever, and yet God Himself revealed It when the propitious time came. The leaven of Christ's teaching had already had its latent effect all over the world: peoples in the most distant countries already knew about Christ, venerated Him, and were miraculously changing their life in His name.

Christ's truth demonstrated its invincible power during the three centuries of persecution: however hard the powers that be tried to conceal it, to ridicule it and to suppress it by atrocious persecution, it illumined the world more and more; the more Christians the persecutors destroyed, the more favourable for spreading Christianity the spiritual soil fertilized by the blood of Christian martyrs became. While in the outward appearance paganism triumphed, the latent power of the Christian truth grew ever stronger, finding its way outside and penetrating into state and public life.

The wall of paganism, which had stood unwaveringly for so many centuries, or so it seemed, was now losing its staunchness on the inside, crumbling gradually, and finally it collapsed. This collapse was achieved through the power of the Cross. What had been growing invisibly in the hearts and minds of the peoples as a result of the ever greater penetration into them of the Christian truth, was now affirmed by God through the miraculous heavenly sign, by which He glorified the victorious power of the Cross and called on the peoples of the Universe to glorify it.

One day the Emperor Constantine, who prayed the One Whom the Christians worshipped for victory over his enemies, had a vision: in the early afternoon, soon after the sun began going down on its way towards the west, there appeared in heaven the sign of the Cross shining brighter than the sun and near it an inscription: "Hoc vinces". Once again, just as it did by the star at the Nativity of Christ, the heavens declared the glory of God (Ps. 19.1). There appeared the sign of the Son of Man, illumining the entire circle of the times during which the Cross is to show Its

The sermon was delivered at the Church of the Ascension in the city of Tver in 1928.

heavenly power among all peoples and portending the glorious end of these times when on the day of Christ's Second Coming *shall all the tribes of the earth mourn*, and then, after the sign, *they shall see the Son of man coming in the clouds of heaven with power and great glory* (Mt. 24.30).

Not only Constantine, but also his host saw the miraculous sign. Subsequently one of his generals, St. Artemius the Great Martyr, testified to the fact before Julian the Apostate, referring to many men from Julian's army as witnesses. As a matter of fact, the soldiers were at first terrified when they saw the sign, considering the appearance of the Cross a bad omen, since the heathen used the cross as an instrument of disgraceful execution; however, when Christ appeared to Constantine in a dream, promising him a victory, and commanded him to carry a likeness of the sign as a military banner, the confusion was dispelled. The vision was soon verified by practical deeds: Constantine defeated not only Maxentius, who led a greater force, but also Byzantines, Scythians, and Lycinius, and it was twice that he saw the sign of the Cross which encouraged him.

After this Constantine could no longer permit the Cross on Which Jesus Christ was crucified to be profaned by the heathen. Constantine's mother, St. Helena, went to Jerusalem and began to search after the holy places where Jesus Christ was crucified and buried. One elderly Jew by the name of Judas, who subsequently adopted the Christian faith and became Patriarch of Jerusalem (under the name of Cyracus), showed her the holy places. Thus the Cross of Christ and the two crosses of the thieves, the nails, and the tablet with the superscription in Hebrew, Greek and Latin were invented. Since the tablet lay separately from the Cross of Christ, it could not be established which of the three was the Cross of the Lord until a miracle happened: a gravelly ill woman was healed and a man risen from the dead by the laying on of the Cross of Christ. Great crowds gathered at the place of the invention of the Cross and everyone wished to kiss It. Since it was impossible for everyone to kiss the Holy Cross, Patriarch Makarios of Jerusalem, to enable everyone at least to see It, "exalted" It, and people cried with fervor: "O Lord, have mercy on us!"

How great the veneration by the Christians of the invented Cross of Christ actually was can be seen from the fact that, according to St. Cyril of Jerusalem, already in the 4th century A.D. small particles of the Cross were taken to every part of the world, and, according to St. John Chrysostom, many people wore particles of the Cross of Christ set in a gold necklace. In the 7th century there appeared a new reason for special veneration of the Cross of Christ: by means of the Cross of Christ captured by the Persians, just as by means of the Old Testament Ark captured by the Philistines in its day, miracu-

lous signs were given which inspired the infidels with awe of the Christian shrine and converted many of them, such as St. Anastasius the Persian, to Christianity. For 14 years the Cross of Christ remained in captivity and then, after peace was made between the Greeks and the Persians, it was returned and, solemnly greeted by the Christians, it was once again exalted by an archpastor's hands to people's fervent cries: "O Lord, have mercy on us!"

The exaltation of the Cross, initially prompted, as it were, by the desire of many people to see the invented Cross of Christ, is profoundly significant: it reminds one that the Son of Man won glory through the deepest self-humiliation by love, that the One Who ascended up far above all heavens descended first into the lower parts of the earth (Eph. 4.9—10).

Marvellous is the sight of the glory of the Resurrected One, the One Who triumphed over death and hell, the One Who ascended into heaven, Who sits at the right hand of the Father and Who is gradually putting all enemies under His feet (1 Cor. 15.25, Ps. 110.1), and yet it is the Cross which underlies all these glorious deeds. Glorious are the acts in the world of omnipotent Divine power subduing enemies and punishing sinners, yet even more glorious are similar acts of the Divine love of Christ which subdues one not by force, but by the power of truth and love itself, through the Word of God falling like seed into human hearts and making them bear fruit, God's wheat among the weeds of world evil. Omnipotent Divine power leads one to outward submission and destroys those resisting it, whereas Divine love subdues, without using force, the very hearts of people and leads these hearts to voluntary sweet patience, meekly forgives them, and saves them. It was this victory over people's hearts which demanded self-humiliation by Divine love up to the death on the cross. True, the wondrous Word of Christ captivated hearts so greatly that crowds listened to the Lord sometimes for a whole day, forgetting about food; yet words alone did not reach the bottom of people's hearts nor did they make them completely regenerated. The crowds soon melted away whenever Jesus Christ reminded people of the mortification of the passions of the heart, of the salvific nature of sufferings and of following Him along the Way of the Cross. Even more amazing was the effect of the miracles worked by the Lord, of the beneficent healings which He performed and for the sake of which people not only thronged Him, but also *pressed upon Him... as many as had plagues* (Mk. 3.10); it was, however, not when the Lord was *glorified of all* (Lk. 4.15) for His wonderful teachings and miracles, but when He was preparing himself to go from the Last Supper to sufferings and death that He said: *Now is the Son of man glorified*.

Easy and pleasant is the ascent into glory, but the road of preparing this ascent is arduous and painful. It is not a great feat to glorify a righteous one, but how difficult and all the more splendid it is to bring into glory a fallen sinner who covered himself from top to toe with the abominations of his sin, to mercifully help him to his feet and patiently lead him step by step, constantly raising him who is prone to fall, returning to the right path him who is used to unbridled waywardness, taking over and bearing on one's shoulders the burden of his sins, cleansing him from the ever accumulating filth of sin, clothing him in the garments of glory, and making him sit at one's right hand as a participant in glory.

This calls for self-humiliation by love beyond measure. What inexhaustible meekness of love and what leniency and patience beyond all measure are needed to exhort sinners who are used to living far from the Father's home as they will? How much labour and love of the human race is needed to renounce abiding in glory with the Father and descend to the earth abased by the fall of man, to be *exceeding sorrowful* over the sins of those who reject all calls for love, and to suffer from those being saved every kind of humiliation, persecution, pain, and a torturous death on the cross instead of winning grateful love!

A fallen man deserving punishment rants, like a worthless worm, at the Face of His Redeemer, clothes the One Whom the angels are incapable of glorifying fittingly in the robes of derision, beats and crucifies the One Who showered innumerable boons on people, and mocks with indescribable cruelty at the Divine Sufferer Nailed to the Cross. "Hear ye heaven and hark ye earth!" cried the Old Testament prophets, foreseeing human hardheartedness.

And all this only in order to find the lost sheep, to lift it together with the heavy burden of its sins upon His shoulder and bring it to the Father, making up by the saved sinner for the fallen angels and bringing him together with the angels that did not sin. To clothe the naked sinner in Himself like in clothing, to warm him who is loathsome with the warmth of love, to give Him-

self, His Flesh and Blood away as food and to make him who was not worthy even of the husks that the swine did eat (Lk. 15.16) a participant in this Heavenly repast.

Is this not the glory of self-humiliating love, beneficent beyond measure? Is this not the glory of the Cross without Which the salvation of the fallen human race could not be achieved?

Glorious is the ascension into Heaven, yet it is made even more glorious by the preceding descent into the lower parts of the earth, into the nether world, in search of the lost sheep which He lifts up on His shoulder and brings to the Father.

One could speak without end about the glory of the Cross. But is it not more valuable in the eyes of Christ when we get closer to Him with our hearts and not with words? A repentant tear coming from the bottom of our hearts which have realized their vileness and are filled with *godly sorrow* (2 Cor. 7.10) and which have made Him a gift of at least a little bit of heartfelt love is more pleasing to Him than a thousand words of praise.

Looking at the Cross of the Lord and glorifying It together with the Holy Church by the mouths of her marvellous singers, let us offer our fervent thanks to Jesus Christ Who was crucified for our sake and let us prove the sincerity of our grateful love and our readiness at least for a little patience as to become participants in the patience of the One Who suffered so much.

Let us venerate the Cross of Christ not only by verbal praise, but also by taking the Way of the Cross in our lives, for he who rejects the Cross thereby rejects Christ Himself. Let us gladden the One Who was crucified for our sake by augmenting the number of those following Him and by diminishing the number of those departing from Him.

Whenever he sees our smallest progress in His wake along the Way of the Cross, He is preparing for us His joy and hurrying to assuage our sorrows by the fluids of His ineffable love inexhaustibly streaming from the foot of His Cross.

Archbishop FADDEY (*Uspensky*; † 1942)

Metropolitan Serafim, secular name Leonid Chichagov, was born on June 9, 1853. Upon finishing a military school in 1875 he embarked upon a military career, retiring in 1891 in the rank of colonel.

On February 28, 1893, he was ordained priest and assigned to serve in the Kremlin Cathedral of the Twelve Apostles.

Having become a widower in 1895, he took monastic vows. In 1899 he was appointed Father Superior of the Transfiguration—St. Evfimiy Monastery in Suzdal, and in 1904—of the Resurrection Monastery in New Jerusalem. In 1905, he was consecrated in the Dormition Cathedral of the Moscow Kremlin Bishop of Sukhumi.

In 1906, he became Bishop of Orel and Sev and made vigorous efforts to revive Christian traditions in the life of the local people. To accomplish this aim, he distributed religious literature among the clergy, held talks and engaged in charity.

In 1908, he was made Bishop of Kishinev and Khotin, and in 1912, was raised to the dignity of Archbishop. The seven years he spent in Bessarabia were the years of his persistent struggle for the purity of Orthodoxy.

In 1912, he became Archbishop of Tver and Kashin. That same year he was awarded a klobuk cross. In the autumn of 1917, in accordance with a decision passed by the diocesan congress of the clergy and laity, he was removed from the Tver Diocese.

On an Unceasing Prayer

Our Lord Jesus Christ said to His disciples: *Watch ye... and pray always* (Lk. 21.36), that is, keep vigil at all times and pray. And St. Paul the Apostle wrote to the Thessalonians: *Pray without ceasing* (1 Thes. 5.17).

An unceasing prayer is the best and most effective weapon against the enemy, his temptations, and it gives man the greatest spiritual delight. Lay people should not think that it is a supernatural business which distracts a person from his work, from the performance of his duties and is, therefore, harmful. At all times people argued about an unceasing prayer, and many fell into error. Some people, such as Origen, for instance, maintained that good deeds were just as effective as a prayer: others reproached monks for shunning work under the pretext of praying, still others judge the feat of prayer through the eyes of the so-called eutychians, who formed a sect and boasted of praying unceasingly. Indeed, members of this sect shunned work; they lived by alms and roamed the streets in a drowsy state. To be sure, there have always been enough people who misused the wise apostolic precept about an unceasing prayer.

But at all times Christendom has also had true prayerful people who called the unceasing prayer the *prayer of the heart*. Apart from church prayers intended to keep up and rouse the state of a prayerful vigil, the holy startsy, who live the life of contemplation resolved to say their favourite prayer at definite hours of the day and repeat it as

He took part in the 1917-1918 Local Council held in Moscow.

In 1918 he was elevated to the dignity of Metropolitan and assigned to the Warsaw and Vistula See, but the situation which developed at that time prevented him from leaving for the place of his new obedience. While in Moscow, he served in various churches.

In 1922, he was arrested and sentenced to four years' imprisonment and subsequently deported to Arkhangelsk. From 1928 on—Metropolitan of Leningrad.

From 1933 almost till his death he lived in retirement in the environs of Moscow (at Udelnaya Railway Station). On December 11, 1937, was executed by shooting in Moscow's Taganka prison. Rehabilitated in 1988.

A religious writer, energetic and eloquent preacher, he took great pains to strengthen and improve the strict church order based on the firm foundations of Orthodoxy; his forceful, penetrating sermons and exhortations could be heard at each Divine Service. He vigorously strove for members of the clergy to be up to the mark.

Metropolitan Serafim profoundly revered the memory of St. Serafim of Sarov and was the initiator of the invention of his relics. In 1913, he applied for and obtained the permission to be buried, upon his demise, in the Diveyevo Convent founded by the saintly man.

often as possible. Thus, Pallady tells us about monks who said prayer almost a hundred times a day, while Abba Paul, who lived in a desert, said as many as three hundred prayers a day, and in order to keep good count, he put 300 pebbles in his bosom and after saying one prayer took one pebble out.

Once this zealot learned that next to him lived a pious maiden who fasted five days a week and said seven hundred prayers a day. There were saints who prayed several days in succession or spent all nights in prayer for a whole week, till sunrise, and only then went to bed. In olden times there lived in Egypt a saintly man called Lucius who was noted for his severe life, industry and a clear understanding of the word of God. Once he was visited by people who considered a prayer to be the only way to salvation, and Lucius asked them what kind of handwork they were doing. They said that they were doing nothing but were unceasingly praying in accordance with the apostolic precept. "And do you eat?" the starets asked them. "Sure," they answered. "And do you sleep?" Lucius asked again. "Of course, we do!" they exclaimed. "But who is then praying for you when you eat and sleep?" the starets persisted. He could not get an answer to this question, of course. Then the saintly man explained to them that what they were preaching was not true and that it is possible to pray unceasingly while doing some work. "For instance, I'm making baskets from

reeds and keep saying, 'God, have mercy on me'... Isn't this a prayer?" "Yes, it is," the listeners replied. "Thus I spend my days in labour and prayer," the saintly man explained, "making money, half of which I give to the poor, and they are praying for me while I'm eating and sleeping."

An unceasing prayer is the supreme wisdom, and it does not consist in words, reading aloud or in bows, in standing in front of icons, but merely requires that we remember God always and everywhere, and undertake everything with Him in our mind and for His glory; then all our life will become an uninterrupted and unceasing prayer. Such prayer is necessary for every Christian, for his salvation, and not only for monks, as the laymen believe. A person who wants to get rid of sin, seeks seclusion in his own heart, with love of Christ, who seeks to create a monastery or hermitage within himself, will not achieve all this without a habit acquired in an unceasing prayer.

To make human mind and heart constantly remember about God, experienced startsy chose one prayer and established rules for saying it. It is all quite simple: you only have to keep your mind within your heart, that is, to concentrate your thoughts and wishes in your own heart, banish distraction from your mind and make it abandon itself to your heart's feelings; and then, standing in front of God, say Jesus' prayer: *O Lord, Jesus Christ, the Son of God, have mercy on me, a sinner!* This is how one should pray everywhere: at home, on the road, at work, in church—always and everywhere, all day long.

On the face of it, this rule seems unfeasible, but an unceasing prayer depends only on a habit, and once it is acquired it does not interfere in any work or business, because it is possible to pray mentally, which is sometimes even better than verbally.

The holy startsy and our contemporaries, prayerful people, testify that this is a good thing,

and it is worth taking pains to learn and pray unceasingly. Father Parfeny of Kiev, a well-known zealot of the past, graphically explained that this salvific prayer is, at first, a working prayer, but if a person is not lazy to say it and makes efforts, it becomes a self-propelled one, begins to reproduce itself and is like a tiny stream purling and murmuring in the heart. In a word, an unceasing prayer eventually makes a prayer's heart pray by itself, while his body is active, carrying out some work. What is required is a habit and need for an unceasing prayer, and then the heart begins to hunger for this feat as for its most delicious food. Such prayer cleanses human heart of everything sinful and invokes God's grace, as a result of which the man becomes reborn and spirit-bearing, enlightened by the truth of Christ and possessing a spiritual sight.

Beloved brothers and sisters! This is a blissful state for man, indeed! To live and work in this way is always a great joy, but to understand what has been said here one should become convinced from his own experience in the justice of the words and testimonies of Christian zealots. Everyone has the possibility to achieve by an unceasing Jesus' prayer this blissful spirit-making and experience the happiness of becoming closer in his heart to the Lord Jesus Christ.

May the Son of God help us, too, venture on such prayer so as to cognize the truth and not to part with Him, the sweetest Jesus, on this earth, with the intercession of our Queen the Mother of God and the Heavenly Forces. Amen.

For the original see Slova i Rechi Preosvyashchennogo Serafima Chichagova (Homilies and Orations of Metropolitan Serafim Chichagov) spoken at the time when he was a priest and an archimandrite. Kishinev, Diocesan Printshop, 1911, pp. 89-91.

ORTHODOX SISTER CHURCHES

Meeting of Delegations of Moscow and Constantinople Patriarchates

COMMUNIQUE

A delegation of the Moscow Patriarchate headed by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, and including as its members Metropolitan Yuvenaly of Krutitsy and Kolomna, Archbishop Kirill of Smolensk and Kaliningrad, Grigory Skobei and Boris Nelyubov, staff members of the DECR, visited the Ecumenical Patriarchate from April 25 to 28, 1990, and held bilateral talks with similar delegation of the Constantinople Patriarchate, headed by Metropolitan Bartholomaios of Chalcedon and involving Metropolitan Evangelos of Perge, Metropolitan Athanasios of Helenopolis, Metropolitan Ioannis of Pergamos, Archimandrite Meliton, Chancellor of the Holy Synod, and third deacon Chrysostomos.

The meeting was carried on the spirit of brotherly love and understanding, and the Ecumenical Patriarchate had an occasion to express its sympathy and full solidarity with regard to the Uniates problem in the Western Ukraine.

In this connection, the responsibility and role of Orthodoxy in the present radically changing world was pointed out and the importance of unity and cooperation among Local Orthodox Sister Churches vis-à-vis a new situation was emphasized.

After the exchange of opinions and information, the delegations came to agreement on the points of their meeting's agenda.

Phanar, April 29, 1990

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On the morning of April 26, the delegation of the Moscow Patriarchate was received by His Holiness Dimitrios I, the Ecumenical Patriarch. His Holiness and the head of the Russian Orthodox delegation exchanged greetings underlining the bonds of friendship between the two Sister Churches. During the audience the head of the Russian Church's delegation handed over to His Holiness Patriarch Dimitrios I personal message from His Holiness Patriarch Pimen of Moscow and All Russia.

Fraternal Visit to Ireland

In October 1989 a delegation of Churches from the Soviet Union, headed by Metropolitan Sergy of Odessa and Kherson († Feb. 4, 1990), was invited by the Churches of Ireland to visit the "island of saints and scholars" ("Insula sanctorum et doctorum") as Ireland was called in medieval Europe. Among its members were Archpriest Viktor Petlyuchenko, teacher at the Odessa Theological Seminary; Archpriest Yelgudzha Losaberidze, Superintendent Dean of the Tbilisi parishes (Georgian Orthodox Church); M. Ya. Zhidkov, Vice-Chairman of the Council of the Union of the Evangelical Christians-Baptists; pastor Andrei Kavacis, member of the Consistory of the Latvian Lutheran Church; Archpriest Vladimir Fyodorov, docent at the Leningrad Theological Academy; Protodeacon Nikolai Pritula, cleric of the Odessa Diocese; Prof. K. E. Skurat of the Moscow Theological Academy, and S. G. Gordeyev, interpreter of the Department for External Church Relations of the Moscow Patriarchate.

This was a return visit: in the summer of 1987 a delegation of the Churches of Ireland visited the Soviet Union on the invitation of the Russian Orthodox Church. Headed by the Right Reverend Samuel Poyntz, Bishop of Corck (Church of Ireland), the delegation comprised 17 representatives of 12 denominations and a journalist from the BBC.

An invitation to visit Ireland was received from the Irish Inter-Church Assembly. There are two ecumenical organizations in Ireland: the Irish Council of Churches and the Irish Inter-Church Assembly. Organized in 1922, the Irish Council of Churches consists of 65 members representing the Church of Ireland (Anglican Church), the Lutheran, Methodist, Moravian, and the Presbyterian Churches, the Salvation Army (Irish Division) and the Religious Society of Friends. Sessions of the Irish Council of Churches are attended by observers from the Roman Catholic Church.

The Irish Inter-Church Assembly unites the ecumenical efforts of the Irish Council of Churches and the Roman Catholic Church. The activity of this organization set up in 1973 is coordinated by the Irish Inter-Church Committee headed by its Chairmen: His Eminence Archbishop Thomas of Armagh, Cardinal O'Fiaich and the Right Reverend Charles H. Eyre (Methodist Church).

Churches in Ireland, like other ecumenical and public organizations (trade unions, for example), are not divided by political and administrative barriers that separate Northern Ireland, which is part of the United Kingdom, from the Irish Republic. Therefore during our twelve-day stay we visited both Northern Ireland and the Irish Republic.

The Delegation of the Churches from the Soviet Union was received at a high level: receptions given by government bodies of Northern Ireland and the Irish Republic, and arranged by bishops, leaders of Christian communities and the Mayors of Armagh, Belfast, Derry, Dublin, Kilkenny, Cork and Tuam alternated with visits to parishes, charitable organizations, universities and theological schools.

Our stay in Ireland can be described as a pilgrimage: we had contacts with profoundly religious people of the country which has rich and glorious Church history, saw its shrines,

daily attended services in communities of different confessions, visited monasteries, had talks with the clergy and hierarchs. We went on pilgrimages to holy places: the Mount of St. Patrick, the place of the appearance of the Mother of God in 1979, Lough Googan Barr, the island sanctified by the memory of St. Finbarr, founder of the Cork Diocese.

The Irishmen are the only European nation which has never conquered anybody, though they themselves were on several occasions conquered by the Danes, the Normans and the English; the Irish people sent to other lands only "armies" of priests, monks and missionaries.

Ireland was converted to Christianity in the 5th century. Its apostle, St. Patrick, a youth from a Romano-Briton religious family, spent six years in Ireland as a prisoner. After his miraculous liberation he returned home, travelled a lot, acquired knowledge from St. Martin of Tours and St. Germanus of Auxerre. He had a vision that Irishmen expected his sermons. St. Patrick was ordained bishop and came to Ireland in 432. He was staunch and achieved great success in spite of many obstacles.

A great contribution to the cause of Ireland's Christianization was made by St. Columba; born in a royal family he preferred to become a monk. In 545 he founded the Derry Monastery in the "Valley of Oaks", built many churches and converted a lot of people to Christ. In 563, persecuted by his countrymen, he retired to the Island of Iona where he set up a monastery amidst ancient pagan shrines. Later he migrated to the Scots, induced the king of the Picts to be baptized and instituted the National Church of Scotland.

After his death (597) St. Columba's cause was taken up by his disciples. St. Columba, a monk of the Bangor Monastery, together with his twelve companions went to the Continent and in Vosges founded the Endre Monastery and other cloisters: when driven away by Brunhilde, St. Columba retired to the Upper Rhine where his disciple St. Gall organized a new fraternity of monks; afterwards St. Columba went to Italy. Other Irish monks converted to Christianity pagan tribes of Germany.

In the centuries that followed Irish missionaries continued their active work on the Continent; thus Irish bishops Emmeran and Corbinian, who arrived from Western France in the 8th century, instituted episcopates in Regensburg and Freising (Bavaria).

Ninety-five per cent of the population in the Irish Republic are Catholics, but never has this land been trodden by the foot of a Roman legionary. Nor has the country known the Reformation. Yet it was not easy to preserve Catholic religion. Severe persecutions to which Catholics were subjected from the mid-16th up to the 19th century gave birth to heromartyrs and hardened the Irish people's faith. For this reason common Irishmen welcomed Christians from the Soviet Union with a feeling of great respect and understanding: in their person they greeted the people which has preserved faith under difficult conditions; they also thanked God for the renovation of Soviet society which is conducive to the flourishing of religious life.

The major purpose of the visit was the acquaintance with the Church life of the country. Mr. Pool and Father Campbell accompanied the delegation throughout the visit.

On the first day the guests were acquainted with the school system in Northern Ireland: schools here are divided according to confessions. Only in recent years there appeared integrated schools. Now there are twelve of them. We visited two of such schools. Pupils told us about their life and their problems. It is a tragedy that these children in Northern Ireland hear shooting every day of their life, know about terror and live in an atmosphere of conflict. It is only a sincere desire to repent, responsibility for one's Church and people, a genuine striving to God Who is "Our Peace", selfless work for reconciliation — it is only such an approach that can lead to peace. It seemed to us, for example, that integrated schools have good prospects, yet they are implanted with difficulty. This requires patience and industry; false stereotypes and sinful inclinations have not yet been rooted out of human consciousness. At times Christians' conduct does not agree with the Church which has never given her blessing to terrorism and enmity.

"The House of St. Columba" basic community in Derry (Londonderry), whose leader is the Catholic priest Father Neel Carlin, can be mentioned as a very interesting experiment. It is a centre of prayer and reconciliation in the city known for its tragic events. The community, founded in 1980, is of an ecumenical nature; its special apostolic service is addressed to prisoners and ex-prisoners some of whom have become active members of the community.

The liturgical experience of our pilgrimage is important and interesting. We attended Eucharistic services in every town. Anglican divine service is little known in Europe and presents a considerable interest. Its rich and ancient traditions do not correspond to the term "Protestant" which is often applied to it.

We met with bishops, priests, pastors, presbyters, community leaders of various confessions and parishioners, discussed their and our stands on modern problems and together sought for ways of developing fraternal contacts between Christians in our two countries.

In Belfast in the Presbyterian temple the Irish Inter-Church Assembly organized an ecumenical service and called it "Festival of Christian Faith, Love and Hope in Ireland and the Soviet Union".

Representatives of all principal Christian denominations of Ireland took part in this service. Prayers and hymns of various traditions and different epochs were performed by two choirs: the choir from the Down and Connor Dioceses led by Raymond Lennon and the Corrimila Singers choir led by Barbara Jennings. Some of the hymns from the Russian Orthodox service were sung in English translation and others in Russian.

The magnificent temple was filled to overflowing for newspapers reported about the ecumenical service on the occasion of the Soviet Church delegation's visit. The general mood of the worshippers was that of fraternity and love.

The ecumenical service culminated with the performance by Irish singers of the Lord's prayer from Rimsky-Korsakov's Orthodox Liturgy. There was also a demonstration of the slide-film *Transfiguration* shot by Gordon Grey, Head of the Foreign Department of the Irish Council of Churches, when he visited the USSR. The film dwells on the life of the Russian Orthodox Church, her place in society, beneficial changes underway (hence the title *Transfiguration*), on the immense spiritual and social potential of believers in the Soviet Union.

In the Irish Republic we visited the towns of Tuam, Cork and Kilkenny. Just like in Northern Ireland we were received

by mayors and bishops, and attended divine services of various confessions. Interesting and very instructive were our visits to organizations engaged in charitable activity and social aid. Among them are "Christian Brothers" in Kilkenny and "Cope Foundation" in Cork, where mentally defective children are brought up.

The pilgrimage of our Church delegation was not only religious but also cultural so to say. If the people of the two countries are to live in peace and maintain fruitful cooperation they must know and mutually respect shrines and different forms of piety; they must also treat with respect each other's cultural values. At first sight little is known about Ireland in the Soviet Union, but on closer examination we discover many threads connecting the history and culture of our two countries. Let us recall one example: the text of one of the most popular Russian songs, *Those Evening Bells*, is a translation of a poem by the Irish poet Thomas Moore made more than 150 years ago by I. I. Kozlov, a Russian poet. Irish writers, playwrights and poets, such as Bernard Shaw, Shon O'Casey, Sheridan, Oscar Wilde, Yeats, Joyce and others, are widely known in our country. John Field, Irish pianist and composer, author of a new nocturne genre, lived for a long time in Moscow and died there.

In the Anglican Cathedral of St. Patrick in Dublin, over the burial-place of Jonathan Swift, author of the *Gulliver's Travels*, known to every child in our country, there is an epitaph in Latin written by himself: "Hic depositum est corpus Jonathan Swift, S. T. R., hujus ecclesie cathedralis decani; ubi sæva indignatio ulterius cor lacerare nequit. Abi viator, et imitare, si poteris, strenuum pro virili libertatis vindicem." (Jonathan Swift, dean of this cathedral in the course of 30 years, reposes here where furious indignation can no longer torment his heart. Be off, traveller, and, if you can, follow the example of him who was, as befits man, a staunch champion of freedom).

There is another place in Dublin where one can see the grave of the brilliant Russian thinker Vladimir Pecherin who abandoned Russia in the middle of the last century after having been disappointed in his activity and in the ideas of Christian socialism. He joined the austere missionary Order of Redemptorists and for 23 years was a chaplain in the Mother of Mercy Hospital in Dublin, where he conducted divine services, consoled sufferers, heard confessions of and administered Holy Communion to dying people. He passed away on April 17, 1885, leaving fond memories of himself.

In Belfast we were glad to find out that the Christian writer Clive Staples Lewis (1898—1963), now known throughout the world, was born in that city. Our magazine *Voprosy Filosofii* (Problems of Philosophy) published the translation of one of his books in No. 8 for 1989.

We were greatly impressed by the visit to the Trinity College of the Dublin University which in three years will celebrate its 400th anniversary. It is one of the famous centres of education in Europe with stable good traditions. Among graduates from the Trinity College there are many well-known politicians, scientists and men of letters: Jonathan Swift and the Noble Prize Winner Samuel Becket; writers Oliver Goldsmith and Oscar Wilde; George Berkeley, prominent philosopher of the 18th century, and William Lecky, a historian, founder of contemporary historiography. There are a lot of rare books in the University library—the most famous of them is *The Book of Kells*, a manuscript written in an Irish monastery circa 800 and brilliantly illustrated. It contains the Latin text of the Gospel written in majuscule script.

We visited the National Museum of Ireland founded

in 1731 and examined unique ancient exhibits. By the way, some of the holy things kept in the state museum are handed to the Church to be used during grand processions and for worship; afterwards they are returned to the museum.

We spent one evening in the College of St. Katherine of the Zionhill Convent. Girls who learn housekeeping there prepared a magnificent Irish supper, laid the table and attended to the guests themselves.

Members of the Soviet ecumenical delegation had a friendly meeting with the leaders of the Irish Inter-Church Assembly and the Irish Council of Churches. They adopted a joint Communique, His Eminence Cardinal O'Fiaich and leading members of the Irish Council of Churches came from Northern Ireland for the signing ceremony.

We flew from Ireland on November 6, the feast of all Irish saints, and regarded it as an omen. We got to know a long-suffering, God-protected and pious people of Ireland, one of the most religious countries in Europe. A Soviet journalist wrote that in the early 1970s he was invited to Ireland to read a lecture in which he mentioned in passing that he was an atheist. After the lecture students gathered around

him and asked in bewilderment: "How can you live in this world without faith in the life after death?" He was also amazed to see Irishmen making the sign of the cross when riding in a bus past a church. In his *Irish Diary* Heinrich Böll writes that Ireland holds first place in the world in the amount of tea drunk per head of population and in the number of young priests. Naturally, the situation in religious life today is different from that thirty or even ten years ago; secularization affected Ireland too, yet its people have preserved profound faith, and more than anywhere else it is felt in monasteries. We visited the communities of Dominicans, Benedictines, Trappists and Carmelites (in Cork, Kilemore, Port-Glennon and Kilkenny).

Mutual understanding, respect and Christian love are born when people know and understand the ideals of one another, when they have respect and esteem for the shrines of others. Such is the outcome of our pilgrimage to the "island of saints and scholars".

Archpriest Vladimir FEDOROV,
docent at the LTA

The 12th Round of Talks within the Framework of the Bilateral Dialogue Between the Russian Orthodox Church and the Evangelical Church in Germany

From April 21 to 27, 1990, the Byelorussian Orthodox Church at its Diocesan Centre hosted "Arnoldshain-XII", the 12th round of talks held within the framework of a bilateral dialogue between the Russian Orthodox Church and the Evangelical Church in Germany.

The participants in the conversations were:

From the Russian Orthodox Church:

- Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, Head of the delegation;
- Archbishop Mikhail of Vologda and Veliky Ustyug, Professor at the Leningrad Theological Academy;
- Archbishop German of Berlin and Leipzig;
- Archpriest Vasily Stoikov, Professor, Vice-Rector of the Leningrad Theological Academy;
- Archpriest Ioann Khoroshevich, Chancellor of the Byelorussian Exarchate;
- Archpriest Vladimir Ivanov, Professor, editor of the "Stimme der Orthodoxie" journal, Berlin;
- Hegumen Konstantin (Goryanov), Rector of the Minsk Theological Seminary;
- Fr. Valentin Asmus, Moscow Theological Academy;
- Prof. Aleksey Osipov of Moscow Theological Academy;
- Valery Chukalov, DECR MP, Moscow;
- Olga Ganaba, DECR MP interpreter, Moscow;
- Sergey Gordeyev, DECR MP interpreter, Moscow.

From the Evangelical Church in Germany:

- President Dr. Heinz-Joachim Held, Hannover, Head of the delegation;
- The Rev. Prof. Dr. Christoph Gestrich, Berlin;
- The Rev. Prof. Dr. Peter Hauptmann, Munster;
- The Rev. Prof. Dr. Gottfried Friedrich Hofius, Tübingen;
- The Rev. Prof. Dr. Georg Kretschmar, Munich;
- The Rev. Prof. Dr. Fairy von Lilienfeld, Erlangen;
- The Rev. Prof. Dr. Jurgen Roloff, Erlangen;
- The Rev. Klaus Schwarz, senior church counsellor, Hannover;
- Sister Hildegard Schwegler, Nürnberg;
- The Rev. Superintendent Dieter Zinsser, Lüneburg;
- The Rev. Hans-Peter Friedrich, Embassy of the Federal Republic of Germany in Moscow;
- The Rev. Eugen Hammrle, Boeblingen, permanent spokesman for the Evangelical Union;
- Frau Nadja Simon, interpreter, Cologne;
- Frau Berta Grundler, secretary, Hannover.

The theme of the conversations was "The Life of the Church and Her Witness as an Expression of Her Holiness and Catholicity", according to Zechariah's hymn from the Gospel according to St. Luke (Lk. 1.75), urging us to "serve him in holiness and righteousness before him all the days of our life".

This general theme was presented in the fundamental reports by Prof. Osipov and by Prof. Dr. Christoph Gestrich. The following reports on certain aspects of this theme were heard and discussed: "Service to God in Holiness and Righteousness through Christian's Personal Life" by Sister Hildegard and by Priest Valentin Asmus;

"Service to God in Holiness and Righteousness through Christian's Public Life" by Archbishop Mikhail and Prof. Dr. Georg Kretschmar;

"Service to God in Holiness and Righteousness for the Sake of Reconciliation, Cooperation and Fellowship, as a Calling of Christians and their Churches" by Archbishop German and President Heinz-Joachim Held.

This 12th round of the conversations was marked by a special sign. Both Churches, in different ways, have approached a turning point in their history.

Under the impact of the on-going process of perestroika, there have opened new opportunities for the Russian Orthodox Church for her activity in the traditional church sphere. Within the programme of visits, especially in Minsk and Baranovich, through talks with activists among clergy and laity of the Exarchate about their daily practice, about new possibilities for pastoral catechetical and diaconical activities, and through the attendance of the divine service at the church of St. Mary Magdalene in Minsk, which was recently returned to the community, this has become very clear to the participants in the meeting.

During all these encounters and especially on April 26, the fourth anniversary of the Chernobyl accident was mournfully and prayerfully remembered. We all are now sure that nuclear accidents of this scale can happen everywhere with consequences reaching far beyond the borders of one state. The churches in particular with their capacity of reaching out across states and confessions are committed to extend ecumenical help to overcome these tragic consequences.

In the course of over three-decade-long history of the bilateral theological dialogue between the two Churches, their representatives for the first time were hosted in Byelorussia and welcomed at the residence of the Exarch and Metropolitan of Minsk and Grodno, which was taken with particular delight and gratitude.

This year, both traditions have celebrated Easter at one and the same time. Thus, the dialogue this time has been going under the sign of common Easter joy. This was manifested in the continuous singing of Easter hymns, in many gestures of our community in the Resurrected Lord, and in the celebration of divine services.

All started with visiting parishes in Minsk and culminated at the Vespers service at the cathedral church, during which donations were collected for the Chernobyl victims. The dialogue actually started with a prayer at the domestic chapel in the Minsk residence of Metropolitan and Exarch Filaret. Joint morning worships at this Orthodox chapel were alternately conducted by the Orthodox and Evangelical delegates. The delegation of the Evangelical Church in Germany prayed at the Divine Liturgy at the Zhirovitsy Convent. The delegation of the Russian Orthodox Church attended the Evangelical Eucharist service at the Exarchate's chapel.

His Holiness Patriarch Pimen of Moscow and All Russia († May 3, 1990) sent a message of greetings to the participants in the conversations, which was read out by His Eminence Filaret, Metropolitan of Minsk and Grodno.

President Dr. Heinz-Joachim Held conveyed to the participants in the conversations greetings and best wishes from the Chairman of the Council of the Evangelical Church in Germany, Bishop Dr. Martin Kruse.

His Eminence Archbishop Kirill, Chairman of the Department for External Church Relations, sent a telegram of greetings to the participants.

The delegations were received by Deputy Prime Minister of the Byelorussian Soviet Republic Nina Nikolayevna Mazai. Receptions were given by His Eminence Metropolitan Filaret of Minsk and Grodno and by the Ambassador of the Federal Republic of Germany, Dr. Klaus Blech at his residence in Moscow.

Both delegations said prayers for those perished in World War II and laid flowers to the Monument of Liberation of Byelorussia, remembering those who had been killed in Minsk.

With one mouth praising the Triune God who has redeemed us so that we might serve him in holiness and righteousness all the days of our life (Lk. 1. 74-75) the participants in the dialogue, when discussing the dogmatic and exegetic aspects of the theme, came to a broad consensus.

1. The Church is holy, like the body of Jesus Christ is. Her holiness is grounded in her being eternally chosen by God the Father, in the Incarnation, in the self-sacrifice and victorious Resurrection of Jesus Christ the Son of God, and in the work of the Holy Spirit, life-giving and renewing the creation.

The holiness of the Church increases on the basis of her participation in the Lord Jesus Christ, as her Head, Who has given Himself to the Church through the preaching of the Holy Gospel and through Sacraments.

2. Jesus Christ, the Head of the Church (Eph. 1.22-23; Col. 1.18), the Prince of Peace, Who is given all authority in heaven and on earth (Mt. 28.18; Eph. 1.20-21). This is the foundation for the catholicity (sobornost) of the Church, which is an organic unity of the Body of Jesus Christ. The Church preserves her catholicity by believing in Him and by preaching about Him to the whole world. This catholicity provides for the Church's universality and conciliarity.

3. The Church is a chosen people of God who have heard the call of Jesus Christ (ecclesia)

and who are following His good news. Being chosen does not imply that God has rejected all other people. The Church's being chosen serves the economy willed by God to help the whole world. The service of the Church is the service of intercession. Jesus Christ is our Intercessor, Who has raised our sins on the Cross and as the Resurrected One intercedes in our behalf before the Father. The Church lives by the Sacrifice offered up by the Incarnate Son of God and derives her living power and her service of intercession in the world. The service of intercession reveals itself through the love of Christ which we are bringing to the world when we show compassion for the suffering, share the joy of the joyful in our ministry and prayer in behalf of all people.

We have come to realize in a new light, that we bear responsibility for the whole suffering creation in need of redemption, whose Intercessor is the Holy Spirit Himself (Rom. 8).

4. This is the teaching we all share. In our own individual traditions we sometimes express it in a different language. We have realized anew that we must further work towards making these different traditions more understandable to each other, towards making our own language more understandable to our partners. This also refers to the methods of our theological work.

5. It is crucially important for the concrete service of the Church in holiness and righteousness that the Church's liturgical life and the service to man be combined with each other in the right manner in the double commandment of love (Mt. 22.36-40; Mk. 12. 28-31; Lk. 10. 25-28; 1 Jn. 4. 21). The "vertical" and "horizontal" dimensions together make the Cross of Christ. In this way the Church preserves her identity and after the apostles follows Jesus Christ.

6. The possibilities of the Church, especially as far as her service to man is concerned, are highly dependent on the concrete changing historical conditions. New tasks continue to emerge in front of the Church—this is how it was as far back, at the time of the fathers of the Church. It is characteristic of our time that all Churches, though differently, face secularization. Painful as it may be for the Church, we must take this phenomenon into consideration, believing that God exercises His will for His Church in these circumstances too. The Church can learn that the Spirit of God protects her not only from within, but also through the outside challenges He encourages her to new expressions of obedience to Christ.

7. Service to man is also present in the secular sphere where the words of the Church are not accepted in one and the same manner. Even the formulation "service to man" as such is subject to misuse. This in particular is a reminder to us that the "horizontal" and "vertical" dimensions are not to be taken separately. Service to man implies service to the image of God, for whose sake Christ died on the Cross—the service to man, who for this particular reason belongs to God; to God Who wills to bring him to perfection in community with Himself, to bring him to deification.

8. We agree that diaconical service is a continuous expression of the life of the Church. This service can be realized in different ways. Just like in the Church there can be different vocations, so also different communities of sisters and of brothers can in their own individual ways be dedicated to these tasks. The history of our Churches as it is proves this. This service also concerns the holiness of the Church.

Both sides agree, that the dialogue must continue. They are at one in the desire to draw conclusions from the past twelve rounds of the conversations of the period of more than thirty years of joint efforts and many initiatives undertaken to deepen mutual understanding, ecumenical rapprochement and mutual assistance. These conclusions should be drawn with a view of a possible new formulation of a new approach to the teaching and education on the basis of the results achieved through the dialogue and in connection with historical changes in both Churches.

Both delegations expressed their wish to provide in the future for a more intensive exchange of important theological literature in the language of the partner.

With regard to the next meeting within the framework of the bilateral theological dialogue between the two Churches, "Saints in the Church" was proposed as its theme. The theme suggests a possibility to compose a joint calendar of saints and martyrs for all the Churches.

The participants of both delegations are grateful to the Russian Orthodox Church and to the Primate of the Byelorussian Orthodox Church, Metropolitan Filaret of Minsk and Grodno for the warm hospitality and assistance in the dialogue.

The participants in the conversations are grateful to the Triune God for His merciful guidance on the way to rapprochement and growing understanding and beseech God that He may guide them on this way towards the unity about which the Lord Jesus Christ himself was praying to the Father.

*From the Russian Orthodox Church
FILARET, Metropolitan of Minsk and Grodno,
Patriarchal Exarch to All Byelorussia*

*From the Evangelical Church in Germany
Heinz-Joachim HELD, President of EKD
Department for External Relations*

April 27, 1990

USSR Churches/NCCC in the USA Coordinating Committee Meets in Moscow

On April 9-10, 1990, members of the Coordinating Committee of the Churches in the Soviet Union and of the National Council of the Churches of Christ in the USA met at the Conference Hall of the Department for External Church Relations, at St. Daniel's Monastery in Moscow. The decision to hold this meeting was reached at the first meeting of the Coordinating Committee in Moscow last January. The participants in the meeting were:

- from the Churches in the Soviet Union —
 - Metropolitan David of Sukhumi and Abkhazia, Georgian Orthodox Church,
 - Jonas Klemanas, the Evangelical Lutheran Church of Lithuania,
 - Vice-Probst T. E. Salumjae, the Evangelical Lutheran Church of Estonia,
 - G. T. Baschtyks, the German Evangelical Lutheran Church in the USSR,
 - M. J. Zhidkov, the Union of the Evangelical Christians-Baptists (UECB);

- from the Russian Orthodox Church —
 - Archbishop Kirill of Smolensk and Kaliningrad, Head of the DECR,
 - hieromonk Ioann (Ekonomtsev),
 - priest Anatoli Yegorov,
 - protodeacon Vladimir Nazarkin,
 - A. S. Buevsky;

- from the National Council of the Churches of Christ in the USA —
 - the Rev. Eileen W. Lindner, Associate General Secretary for Unity and Ecumenical Development,
 - Dr. Bruce Rigdon, Coordinator of the USSR Churches/NCCC Coordinating Committee,
 - protodeacon Michael Rosnak, Director of the Europe/USSR Office of the NCCC.

The participants in the meeting discussed the course of the preparations of the Churches of the Soviet Union and of the NCCC/USA for joint events around the Summit in Washington in the coming May-June. They agreed that Christians from our two countries would engage in joint ecumenical prayer-vigils for the success of the summit of the US and

USSR Presidents. They further agreed to hold a seminar in Washington for representatives of the USSR churches and those of the NCCC/USA to exchange experience of the current religious life in their respective countries and to discuss steps to be undertaken in future for strengthening ecumenical relations between the Christians of the USSR and the USA. They also gave considerations to other projects related to joint undertakings around the Summit in Washington.

The participants also discussed the Working Document, adopted by the Coordinating Committee at its January meeting and carrying a programme of cooperation for the next few years between the Churches of the USSR and the NCCC/USA. Achievements of this cooperation since last January were assessed and prospects for the implementation of the proposals contained in Working Document outlined.

In the course of discussion the participants exchanged information concerning internal church life in the USA and in the USSR. Particular attention was given to the presentation offered by the representative of the Evangelical Lutheran Church of Lithuania on the situation there. When discussing this problem, the unique role and the responsibility of the Churches were emphasized for the creation of the atmosphere of understanding, tolerance, and reasonable dialogue among different public groups and movements.

On April 20, at the Church of Sts. Peter and Paul in Lefortovo, an ecumenical prayer was offered for the success of the forthcoming USSR-USA Summit. Those involved in the worship were: Bishop Vladimir of Podolsk, DECR Deputy Head, Bishop Niphon of Philippopolis, representative of the Patriarch of Antioch in Moscow, Bishop Tiran Kiuregian, of the Armenian Apostolic Church, representatives of the Evangelical Lutheran Churches of Lithuania, and Estonia, representatives of the Methodist Church of Estonia, and those of the Union of the Evangelical Christians-Baptists and of the German Evangelical Lutheran Church in the USSR. Representatives of the Corps diplomatique and mass media attended the worship.

The Ground of Spirituality

In one of his discourses Bishop Ioann of Smolensk, Doctor of Theology, says: "What makes a person really free? It is the Truth. But where is the truth that makes a man free? This was disclosed by the Divine Liberator of mankind. *If the Son therefore shall make you free, ye shall be free indeed... and ye shall know the truth and the truth shall make ye free* (Jn. 8.36,32). So that is where—in Christ and Christianity, man may find his genuine freedom because therein lies the truth, pure and eternal. By accomplishing the task of redemption and rebirth of mankind, Christianity set into motion a process of its inner moral liberation from the evil, set mankind onto the straight road of a free life, in the light of the Truth revealed to human hearts and minds in the Gospel. And how quickly and forcefully human reason has soared liberated from the shackles of pre-Christian falsehoods, soared to the full height of a supreme knowledge and vision! When the light of the Christian truth revealed to human reason the existence and work of the Reason Who has no end, a system of movement which is not crudely material and mechanical, but based on reason and morality, opened a life full of lofty ideas and objectives, a life that is boundless and unconquered by death, and transcending into eternity through death itself—when all this happened man felt himself free and unburdened also in the sphere of his own, natural knowledge. And if reason begins to forget, who has opened up to it these soaring heights, has shown it the way into that boundless field of knowledge, this calls to mind the image of a nestling which, soaring once into the sky, soon forgets the nest where he was fledged..."

But what is natural for a nestling, for it does no harm to any of its kin, is inexcusably criminal for the human reason which evolves scientific disciplines to be used throughout the world. Thus, unbelief on the part of, let us say, natural scientists, produces perilius consequences which are all the more striking in our age of learning. As the Holy Church sees it, the highest degree of learning and enlightenment is associated with the fullest possible knowledge of God. And the sons of this age and champions of learning who, they claim, have nearly reached the heights of wisdom, still fall short of the main task of gaining the knowledge of God and discerning the signs of His ubiquitous presence in the world, something that even the heathens had some inkling of. We often hear people say, who fail to sense the venoms of plague or typhus present in the air and water, but claim they exist in epidemics: "I have no knowledge of God, because I do not see Him!" But there seems to be an open contradiction in saying that "an enlightened one" "fails to see!". Such people see no soul in man, fail to see something that clearly exists, but recognize the existence of germs, bacteria and tiny particles of



Metropolitan Serafim with Sergey Simansky, the father of His Holiness Patriarch Aleksy I, † 1970 (extreme right)

matter which can hardly be distinguished even with the help of powerful instruments. Their learning has brought them to a limit of wisdom at which they regard human beings as mere lumps of flesh. These spreaders of learning have erected to the 19th century a fitting monument of the curses of parents who have lost their children and of victims of enlightenment themselves who took their own lives. A young man taught to regard himself as a mere lump of flesh and his life as nothing but a tangle of circumstances which gave him his mother and father, his hopes and misery, regards it as something quite natural settling the scores with this life in his own way. As a reasoning and enlightened being, he does not want to submit to his blind and silly fate. Indeed, what can stop him from doing away with his lump of flesh and letting it rot away when one single bullet can cut through the tangle of unfortunate accidents and frustration better than the best of destinies? Why should such young people stop and think about the grief of their unfortunate parents robbed of all their hopes and expectations?

True enlighteners and students of nature never denied Divine Existence or His lofty attributes. In the words of St. Paul (Rom. 1.20), the visible nature has been from its very start like an open book in which the inquisitive mind must read the one and only thing which is important: the doctrine of God, learning of the Creator from His creations, discovering the notes

of the Maker from the characteristics of the creatures. Clearly resounding in nature is the message of God which is discernible to sound human reason.

The error of our natural scientists consists in the fact that they have reduced the world, arbitrarily and contrary to the commonly accepted truth, to matter alone and the range of our knowledge to external experience only. However it must have been something above their science that has led contemporary natural scientists to deny the existence of God. To say: there is no God! That sounds really terrible. To utter these words one has to sever all spiritual and ethical links with the Deity. The phrase passes a death sentence on the whole of human reason. The existence of heaven and earth together with man becomes meaningless. Anyone with even some traces of morality would rather denounce his conclusions as errors hundredfold than say—there is no God. We are convinced that modern natural scientists deny the existence of God not due to the findings of their science, but as a result of the chilling of their hearts and disillusionment with religion. Having little by little extinguished their spiritual thirst, they no longer strive to have God in their minds. In other words, their denial stems not from science, but from spiritual emptiness.

So what do we need to make our knowledge of nature authentic? It is necessary that it should develop hand in hand with our understanding of the Bible. Nature and the Bible are two books which mutually supplement and explain one another. They cannot be separated. They are jets of one stream leading man towards the sea of eternity. The Bible discloses the truth through the word of God, and nature does so through His creature. They have but one common subject which is the Truth. By studying nature together with the Bible natural scientists could have been saved many hasty and downright false conclusions.

Our knowledge of the human body is sufficient to prove that science must go hand in hand with religion. Thus we see that our body consists of different organs each performing its function necessary for bodily life (see book by Bishop Feofan **What Is Spiritual Life and How It Is Attained**). There are three main organs: the organ of nutrition—the stomach with the lungs, the heart, veins and arteries, lymphatic vessels and many other vessels and glands. The common function of them all is to nourish the body, or to build the flesh, 2) then there is a system of bones and muscles whose function is to perform external and internal movements, 3) a system of nerves whose centre is the head, the spinal cord and ganglia. Their function is sensations. When all of these systems and their interrelations are in order—the body is healthy and its life is out of danger; and when this order is upset, the body falls ill. Our organs clamour for satisfaction. The flesh clamours for food, drink, breathing air and sleep. The system of bones and muscles requires muscular tension—we all feel that when we lack exercise. The nervous system requires some pleasant sensations stimulating our five senses through which we maintain contact with the outside world.

All these things are of a bodily nature. But that is not all there is in man. He also has the soul which is in close contact with the body, assimilating it into its own personality and regarding all of the bodily needs as its own. That is why we say: I am hungry, or

thirsty, I want to sleep and so on. Identifying itself with all the needs of the body, the soul regards it its duty to satisfy these requirements, such as clothing, a roof over our heads, etc., to get free of the persistent demands of the body. All this belongs to the bodily side of human existence. But not all of these things are equally things of the body or of our senses. Organs of movement and sensory organs serve more the needs of the soul than of the body. And one organ, seemingly standing aside from all the others, the organ of speech, serves nothing but the soul.

All actions of the soul are divided into three categories, the special aspects of the soul: thoughts, desires and feelings. The first deals with images and expresses itself in the memory and imagination. Nothing can enter the soul bypassing imagination and memory. Even when thoughts are born in the soul, they are immediately clad into images. Imagination and memory obtain and contain food for thought; the movement of thoughts proceeds from the soul and obeys its laws. Therefore imagination and memory do not reason—they are but auxiliary forces. It is the function of human reason to think, examine and find the required solutions. When we ponder over something we still lack any definite idea. It is born in the process of searching for a solution or when we agree with someone's opinion. Therefore we say: now I understand, the problem is solved. The solution being found, thoughts are put at rest. In this manner a view of things is formed, and an area of knowledge outlined. It should be noted, incidentally, that we may not be able to give a definite answer to every question. Most of them remain undecided and this produces opinions and suppositions which surpass the sum total of knowledge. When a person, discussing a certain class of objects, formulates, or borrows from others many definite ideas and concepts, and manages to make up for the undecided with sound opinions and suppositions providing for a sufficient degree of clarity in this or that area, he puts all this information in order and sequence, and offers us a science. Thus, science is the crowning achievement of human reason.

Now for desires.

The motive force here is human will. It sets into action all the powers of the soul and the body when necessary. This is all motivated by zeal, or thirst for action, which is stimulated by pleasure, need and usefulness. They sustain the desire and the desire fuels the zeal. What is the soul to do about these desires? It is to make the choice and decide on the preferences. After that it takes the decision and then the means of its realization are chosen, the manner and order of action. Man does almost everything from habit, undertaking but seldom things that go beyond the ordinary cycle of tasks and occupations. The daily routine calls for a matching attitude and actions. When repeated, these actions turn into a habit, a rule and pattern of life.

Human activity is controlled by prudence, which is reason in the service of will. From all the above it is easy to draw the conclusion concerning the natural laws governing the will; its function is to determine the manner, method and measure of satisfying the desires, born of the needs, so that the life of a person might proceed in a fitting manner, bringing him peace and joy.

The heart belongs to the realm of feelings. We

all know of the great role of the heart in life. It is in the heart that everything takes root which enters the soul from the outside and is produced in the areas of reason and action. Everything in the soul that finds external expression also passes through the heart, that's why it is called the core of life. The work of the heart includes keeping a constant and close check upon the state of the body and soul, on the various impressions born of the movements of the soul and the body, of surrounding objects and situations we encounter and of the general course of life, and making a person to assimilate all the things pleasant and filter out all the unpleasant things. Bodily health or sickness, vigor or fatigue, strength or laxity—all these things are mirrored in the heart and affect it pleasantly or otherwise. Everything influencing the heart is generating in it a special sensation, but we lack words in our vocabulary to distinguish them. We express our feelings in general terms as pleasant or unpleasant, something we like or dislike, something that makes us happy or unhappy, things joyful and sorrowful, pleasures and displeasures, quiet and disquiet, fear and hope, antipathy and sympathy.

If a person is guided by good reason and common sense in life he is less exposed to eventualities disturbing his heart, and enjoys better health and more happiness. But reason seldom does its work properly, lapsing as it does into idle dreaming and lacking concentration. This being so, the area of action departs from its normal course, carried away by fleeting desires generated not by natural needs, but vain passions. Passions torment the heart most of all. Without them we would not have run into such painful experiences and problems. Anger burns the heart, hatred tears it to pieces, evil envy erodes it, unsatisfied vanity is the cause of constant nagging disquiet and sorrow weighs upon it as a heavy stone.

All these things, however, do not exhaust man's inner structure which also includes, in addition to the body and soul, the spirit. What is this spirit? This is the power which God breathed into man's nostrils completing his creation. As a force emanating from God, the spirit knows God, seeks God and finds peace in God alone. The more obvious manifestations of the spirit include: 1) the fear of God. All people, irrespective of their level of development, know, or are aware of the existence of the Supreme Being Who supports and controls everything and on Whom they all depend to the very last hour of their life; 2) conscience. The spirit would not know how to perform its duties were it not guided by conscience. Conveying to the spirit a fraction of His own omniscience, God also set out the requirements of His sanctity, truth and goodness, charging the spirit with abiding by them and judging its own actions accordingly. This side of the spirit is conscience which tells us what is right and what is wrong, what is pleasing unto God and what is not. Conscience commands us to do what is right, rewarding us with a sense of satisfaction or punishing with remorse; 3) striving towards God. This is expressed in the common striving towards goodness and, which is easy to see, in the general dissatisfaction with any of the created things. Irrespective of the size or number of his possessions, a man remains dissatisfied, striving after more, and should he attain what he wants, he soon casts it aside and strives after something

else, and does so endlessly. This goes to show but one thing: that people seek for wrong things and in wrong places. There is a constant striving in man urging him away from the earth and earthly things towards Heaven, and this striving is satisfied only in union and association with God. That is why there is not one nation in the world that does not but confess God. In saying so one should not mix up knowledge with confession: not all the nations know the true God, but all of them confess His existence. Trusting that God exists and trying to determine Him more precisely, people mistakenly saw Him in things which He is not, like the Sun, the Moon or the stars. But all of them shared the idea of God as the Maker, Provider and Judge.

Through the action of the spirit, the soul strives for things ideal. We all share this striving and even people who do not value any knowledge except that based on experience cannot suppress, without being aware of this, this striving for the ideal. They reject ideals in words, but construct them in practice. The spirit we all share, which contemplates God as the Maker and Provider, lures the soul to follow it into that invisible realm that has no end. Such is the influence of the spirit upon the area of thinking; in the field of actions it manifests itself as a desire to be selfless and virtuous. In some these strivings become so powerful that they sacrifice their customary way of life and give up everything. We all sympathize with such strivings, although each to a different extent, but all of us at times act in this manner.

The influence of the spirit upon the area of feelings or emotions is expressed in the strivings for love and beauty, for what people call the fine things. We cannot take our eyes away from a flower or stop listening to a song because both are fine and beautiful. We all try to embellish our homes and enjoy paintings, sculpture and music. What makes our soul strive for all these things? This is the action of the spirit which knows Divine beauty.

Now, let us try and decide which side is stronger in man—the bodily or the spiritual. Our famous preacher, Archbishop Innokenty wrote: "Our flesh possesses not only weight and obesity which oppress us not only weakness and frailty which make us stumble now and then, and not only ailments and mortality which bring to naught all our plans and undertakings. It also has a subtlety of its own which can be so dangerous that the only way we can get rid of it is to destroy it, something which we are unable to do all by ourselves, hard as we may try, but for which we must supplicate the One Who alone has the power and authority to vivify and fortify in us what is necessary and also to cast out and mortify things which destroy us. What is this subtlety of the flesh and where does it come from, considering the fact that flesh is but a substance which, although moving and animated has no reason and is incapable of any reasoning." To understand this we have to consider our composition and the interrelations between the spirit and the flesh.

"Ability to understand, discern and reason belong to the soul alone, just like the form, colour, weight and movement are the properties of the flesh alone, and as long as everything is functioning in man properly with every one of his "components" performing its function the way it should, our spirit feels no weight of the flesh, oppressive and senseless, since

the flesh has no thoughts or ideas like the soul. The spirit, this master and guide, considers, decides and directs, and the flesh, like an instrument, obeys and serves it as much as it can. But when a person, disobeying the will of his Maker, which amounts to disobeying his prescribed order and the laws of his nature, falls into sin and plunges into lusts and passions, when the fine harmony of his components is upset, then the order and obedience come to an end so that what should have been down below comes on top and what should have been on top is cast down below. Flesh the slave becomes the master and the sovereign spirit becomes its instrument. When this happens the spirit and the flesh can be said to exchange their properties so that the spirit becomes numb as flesh and the flesh, while gaining nothing in refinement or spirituality, usurps certain attributes of the spirit, becoming like something reasoning and thinking, dreaming and resourceful. But all of this is directed not towards goodness, but towards evil. In other words, it is not the flesh as a substance that gains reason and ability to think, which is simply impossible, but the spirit, which becomes confused with the flesh, begins to reason, judge and act in keeping with the demands and promptings of the flesh. This state of the spirit and the flesh is obviously something unnatural in man and something not only detrimental to his dignity, but extremely harmful in its consequences..."

We may add that this reprehensible condition is alleviated when a person is in sorrow, want or ill health or when he cannot help being influenced by someone else's misfortune or accident and so on. It may be enough for a person to encounter a funeral procession for his spiritual side to wake up, or hear someone telling of a sudden death of a friend. In such cases the flesh is always vanquished. The subtlety of the flesh fades away when a person sets out on a voyage on board even a large and fine ship and becomes aware of his insignificance in the face of the powerful elements and their Maker. One soon loses all his conceit, pride and arrogance when, leaving his house and going for a walk, he climbs some hill and casts a glance upon the surrounding landscape. From the top of this hill other people will look like dwarfs and whole villages—like mere spots on the map.

One hardly needs to reproduce the scenes of human suffering from bodily ailments which may be aggravated by grief, poverty, family quarrels, helplessness and the indifference of old friends to prove that in those who suffer the spiritual prevails. Having become disillusioned with human help, it seeks other remedies. How can the flesh prevail in a person who, confined to bed by a disease, says to himself: "In another day or two this bed may well become my deathbed. I may not even wake up in the morning..." Of great importance for this sufferer, as for any man, are the words of St. Isaak Syrus: "O man! As long as you are on your feet tread the path of good deeds before you are confined with the shackles (of death) which will not be broken. As long as you can move your fingers, make the sign of the cross in prayer before death takes you. As long as you have your eyes, fill them with tears before they are covered with earth!"

Thus, man is not just the body, but also the soul and the spirit. This being so, how can science speak of his composition and ailments and reject religion

forgetting that man is in the likeness of his Maker Who is God Himself? What good is science which takes care only of ailing tissues and vessels and which ignores the soul which is inseparably linked with the body, and the spirit which gives us the fear of God awakens our conscience and produces tremendous effect upon the emotional and physical life of man.

Bishop Feofan said: "Some scientists think they can do without God, saying so and writing books, but feeling deep in their hearts that this is really not so... So, let us say that every person has the spirit—the supreme side of human life, a force drawing him from the visible to the invisible, from the temporal to the eternal from the creature to the Creator, a force that distinguishes man from all other living beings. This force can be weakened to different degrees, its demands can be misinterpreted, but it cannot be completely suppressed or eliminated. It is an inalienable part of our human nature manifesting itself in different ways in different people."

Unnatural as it may be, but even medicine, this most important of sciences, reflects the unbelief of many of its representatives. In our view this has set our modern medicine upon a road which is false in many respects.

We all know how young people assimilate views and ideas which they encounter in the books they read. Taken once on trust, they become your own for life, and should they be false, set you on a false course. One such book is medicine. It abounds in false ideas and conclusions supported by the authority of certain professors who regard their findings and conclusions as absolutely correct whereas every science is nothing but a product of an imperfect human mind. The Book of Job says: *He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death... Great men are not always wise: neither do the aged understand judgment.* (Job 28.3; 32.9). If people make mistakes and err at every step, how can their products be flawless? To avoid mistakes one has to be guided by certain criteria, to keep within a framework outlined by religion. Closer to the truth is the science that is closer to the understanding of God; unfortunately in our day and age natural sciences are taught in a way that leads people to denying God.

All great philosophers have long accepted religion as a measure of perfection of science and this is something irrefutable. A science that separates man from God is clearly moving backward and not forward. Meanwhile some people value their science above everything that is sacred and this enthusiasm rests on the conviction that this science is moving forward. Our famous Speransky had this to say in his memoirs about this human peculiarity (Russky Arkhiv): "You convince yourself that everything is moving forward, and draw the natural erroneous conclusion from various points of view that you broaden and increase your knowledge; in the meanwhile great questions concerning the Incarnation, the suffering, the death and the Resurrection of Jesus Christ remain unresolved. You try to interpret them by means of some allegorical and more or less clever notions and systems and, if you are still in doubt, you assure yourself that you still walk in the twilight of faith—a great word, misunderstood and misapplied, which seems to answer all questions and settle all misgivings."

Thus, if a person who studies nature fails to see

God in it, he is blind and will never approach the truth. Job has this to say on that score: *But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?* (Job 12.7—9).

Man has everything he needs to live by the most wise law of God; nature has everything man requires, especially when he is sick, but because of his blindness he loses his way and sees all things in a perverted manner; he sees science in the place of God and imagines himself to be close to the truth, and then he tries to decide whether God really exists and how this world came into being—chemically, mechanically or accidentally.

When the grace of God, given to every man, lives on in him and manifests itself, it is the guarantee of his sound convictions; in the words of Speransky, grace, which is the subject of such theoretical controversies, is a very simple thing for our feelings—it is the presence of the Lord within us. "Without Me ye can do nothing"—this is the principle of grace.

The teachers of our contemporary scientists always began their discourses with some religious arguments and no old book on medicine passed in silence the wisdom of God manifest in everything given to man, and in every individual. The first seeds of medical learning were brought to Russia from Greece together with Christian faith, and the first medical practitioners were monks, mostly from Mount Athos. Emblazoned in our national history are the names of many ascetics famed for their gift of healing, including St. Antony, Sts. Damian, Olympe and Agapit of the Kiev-Pechery Monastery, St. Pimen the Faster and many others. We say that they were famed for their gift, and not for their knowledge, because the art of healing requires more than mere knowledge, but enlightenment with the light of Christ. The Light of Christ enlightens everyone!

In his sermon on this subject Archbishop Innokenty explains: "Had we been enlightened ourselves, there would have been no need to enlighten us. A person who is not enlightened by the Gospel is nothing but darkness and deep darkness at that, as St. Paul teaches us. Not all of those enlightened with the light of science will agree with this. These people who pursue sciences and who pin their hopes on the flickering light they produce, pay little attention to what is inside their own hearts and spirit and are not aware of the darkness gripping their soul and conscience. But those of them who pay attention to the genuine requirements of their own soul soon realize that the light borrowed from sciences, no matter how strong, falls far short of satisfying one's soul with respect to the most important knowledge without which all men, including men of learning, remain in need of enlightenment from above. It is our duty to try and see what kind of light leads us in life—that of Christ or some other kind?... In the glow of a false light man remains undisturbed, keeps walking without stops boldly changing roads and directions; but since he is guided by a false light, like a navigator in a stormy sea, he runs all sorts of risks and ends up in a place from which there is no return. Is this not the lot of many a wise man

who ignore the light of Christ in favour of some worldly wisdom?

"If you come across some teacher, try and establish right from the start what kind of light he follows; if his is not the light of Christ, then, no matter who he happens to be, close your ears and your heart to him."

The aforesaid ascetics, illuminated with the light of Christ, started out their discourses on healing with religious considerations as a matter of fact. In writings on the history of Russian medicine one can come across the following explanation of this: "In olden times it were primarily clergymen who compiled books on medicine and treated patients. Medical knowledge remained in their hands partly because of the old traditions, since it was the clergy that brought Greek medicine on Russian soil, and partly because they were the most educated social stratum. Church hierarchy included many people who had perfect command of Greek and Latin and were able to avail themselves of the foremost medical publications in these languages. The fact that books on medicine were compiled with the participation of clerics is proved by the introduction to many of them which argue on the strength of the Scriptures and works of the Holy Fathers that 'the art of medicine can be practiced not only by laymen, but also by monks'. Such introductions contained theological discourses with quotations from the Bible which were clearly meant to accentuate the theological relevance of such manuals. One medical manual (from the Solovetsky Monastery collection, No. 30) contains an introduction saying that it was 'compiled by Doctor of Science, His Grace Kir Afanasy, the Archbishop of Kholmogory and Vazhesk (1696)'.

If bishops compiled medical books at the end of the 17th century, we have all the more reason to assume that monks did the same in the preceding centuries when memories of the first physicians—monks such as those of the Kiev-Pechery Monastery and church hierarchs were still fresh and could set an example to others.

While supporting the view of the author of this quotation that books on medicine were originally compiled in cloisters which used to be the main seats of learning, we cannot accept his claim that introductions of a theological nature pursued the sole objective of legitimizing such manuals, because that point of view ignores other motivations for the medical pursuits of the holy fathers. As different from the author of the aforesaid quotation, we cannot subscribe to the point of view of modern science which does not recognize things spiritual and religious. We cannot possibly assume that Archbishop Efrem of Pereyasavl ordered the construction of a hospital in 1091 for his parishioners to be treated free of charge only because he himself was a man of science. In our view the Commandments of the Saviour of the world and the desire to help their neighbours motivated the holy fathers and monks in their medical pursuits much more than the goals of science and education. Theological introductions with biblical quotations accompanying medical books were meant to remind people of their origin from God, of being created in His image and likeness, of the purpose of their life on Earth and of the methods of prevailing over difficult circumstances of life. Such introductions can be said to have contained a kind of "anatomical details" such as those published by contemporary scientists in their books

but instead of listing the bones and body organs theological introductions described man in terms used by the Lord Jesus Christ Himself. The truth of the Lord abides forever, whereas the facts of science can be incomplete, contradictory and open for revision. Finally, people must know what is said about them in the revelations of the Old and New Testament and this is all the more important for the ailing and suffering ones, confused in spirit and fearing the outcome of their illness.

The Book of Proverbs says: *The fear of the Lord is the beginning of wisdom; [and there is good understanding to all that practise it: and piety toward God is the beginning of discernment; but fools despise wisdom and instruction. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; it thou criest after knowledge and liftest up thy voice for understanding; it thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God* (Prov. 1.7; 2.2—5). The truth of the Lord is eternal, being the thought and the word of the One Who is eternal, omniscient, most wise and infallible. This being so, all human doctrines which contradict the truth of the Lord directly or indirectly are not the truth, or are not pure truth, that is doctrines which are but of a limited and temporary nature. There was a time when human doctrines tried to find all kinds of faults with the truth of the Lord, especially by accentuating its seeming contradictions with the findings of science, and even tried to discard it completely from use. It turned out, however, that the conclusions of science were either hasty or entirely false. When this darkness was scattered the truth of the Lord continued as always to shine in all divine greatness and beauty.

No science can claim to have reached the limit of its achievements. Medicine, for example, still has but incomplete knowledge of the human body and the cause of disease, botany still does not have full information about many plants and grasses, chemistry is still pondering about the elements of medicinal herbs, for example, and so on. What does this prove? A religious person who understands the Bible will not be surprised by all this. He realizes as something quite natural that we cannot match our Maker in wisdom, that everything in this world has its limit which also includes our human knowledge. If the progress of science over the centuries still leaves some questions unanswered, this only proves that such knowledge is superfluous, that it could lead people astray into areas either false or futile. Had this knowledge been really necessary for the well-being of mankind, our merciful Lord would have certainly given it to us. Religion clearly proclaims the imperfection of all worldly things so that people guided by it will never claim that their science is precise, abounding in axioms and resting upon firm foundations (see: *Family Book of Medicine* by Prof Florinsky). The basis of all things is Divine truth, and everything else in this world remains uncertain.

Inasmuch as man tries to understand himself, or his organization, which is quite natural and necessary, he must also be fully aware of the fact that all such knowledge is limited and science will never be able to overcome this limit. Astronomy, for example, has calculated all the distances to visible

planets with the help of mathematics and traced their outlines, but it has only been able to learn but a tiny fraction of information about all the things created by God in the void of outer space. The nature of the Earth is so wonderfully wise, diverse and splendid in its order and combinations that our reason and our eye run at every step into barriers which make it impossible to explain the things we see and touch. Human eyes gazing into heaven can at times see more than our gaze fixed on some object around us, such as a blade of grass, a seed, an insect or a leaf of a tree. This makes it all the more obvious that nature in all its beauty, complexity and wisdom constitutes the splendor, greatness and glory of the Heavenly King in which we participate! One cannot help feeling deep in his heart that man is something insignificant and conceited, and, as such, must not overstep the bounds of knowledge and understanding granted to him. To think that man can penetrate the mysteries of the universe is simply to attest to one's own ethical and spiritual bankruptcy. St. Gregory of Nazianzus says: "Bodily vision alone does not yet distinguish man from mosquito or elevates him over it because a mosquito also possesses the same."

Finding the limit, seems to be a difficult task, but in our view it is not at all difficult to decide what is but superfluous in our knowledge, which serves no useful purpose, and being used falsely, does us no good. For example, what a physician needs in life, or better to say, what amount of knowledge he can handle. Limits of knowledge can be better seen by people who do not extol themselves, who have arrived thanks to trials to a profound conviction that they are powerless themselves, that everything people receive they receive from God. Such people can easily distinguish the earthly things from the heavenly ones and will not try to gain excessive knowledge merely for the sake of appearances.

So, what is the practical way of deciding on the limit of knowledge necessary, let us say, for a physician? If after studying medical disciplines a person simply forgets some of the details, that means all this knowledge are of no practical use, have no application in life, they are beyond the limit. Within this limit will be knowledge which remains in man's memory because he needed this knowledge in practice again and again. And this is really so. Modern medicine takes pride in the knowledge which surpasses the powers of the human reason. But having passed his academic exams a practitioner will quickly forget much of this information so that all that is left in his head are memories of sleepless nights spent in useless studies, which could have also undermined the health of this servant of ailing mankind.

Metropolitan SERAFIM (Chichagov; † 1937)

(To be continued)

Sacrament of Matrimony

Dissolution of Marriage

The main grounds for divorce are formulated in Novel 117 of the Code of Justinian, and these legal norms were also included into Nomocanon. Byzantine law distinguishes grounds for divorce involving the guilt, punishment and prohibition of marriage for the guilty party and grounds for divorce that involve no such guilt on the part of the husband or wife.

In the former case Byzantine law recognized as grounds for divorce:

1. An attempt on the life of the sovereign, evil intentions against him and failure to report a plot hatched by other persons. These acts, regarded as the gravest offences, deprived the culprits of all civil rights.

2. An attempt by one of the spouses on the life of the other or failure of a spouse to warn the other of an evil intention against him or her. This was regarded as infidelity worse than adultery.

3. Adultery, as mentioned in Rule 49 of St. Basil the Great, involving no coercion: victims of seduction, which involve coercion, should not be held responsible...and a slave raped by her master is innocent.

In Byzantine law adultery ceased to be regarded as grounds for divorce when committed by both spouses and when the party seeking divorce has already forgiven the culprit directly or indirectly (by continuing to live together) or when more than 5 years have elapsed from the misdeed to the filing of the suit. Adultery had to be proved in court by witnesses, or by the birth of a child, pregnancy in the absence of the husband and such like evidence.

Byzantine law regarded as tantamount to adultery actions compromising the honour of the wife, such as her attending a party with strange men against the will of the husband; leaving the house without the husband's permission and spending nights somewhere other than her parents' home; going without the husband's knowledge to horse races, and other kinds of entertainment

which were regarded as improper for women, especially for Christian wives.

St. Basil the Great prohibits wives from seeking dissolution of marriage because of the husbands' infidelity. But with time even wives received the right to seek divorce in cases of especially grave misdeeds of the husbands, such as when the husband attempted to pander her to another man; when the husband accused her of adultery in court but was unable to prove his charge; when the husband received a mistress in the family house and when the husband lived separately from his wife for a long time and without some sound reason.

4. Novel 22 of the Justinian Code recognized as grounds for divorce the killing of the unborn infant by the wife, for such a wife reveals her immorality and insults the husband by depriving him of progeny.

5. Finally, Rule 53 of the Trullan Council, placing the spiritual affinity above physical relations, made it possible to use as grounds for divorce the reception of one's own child from the baptismal font. In a bid to combat this evil, emperors Leo IV and Constantine IV who compiled the code issued another novel under which a spouse guilty of divorce for this reason had to be fined or flogged and banned from remarriage.

Divorce without condemnation was permitted under Byzantine law for the following reasons:

1. Incapability for married life acquired prior to marriage. The spouses could seek divorce because of this reason only two years after the consummation of marriage. As different from pagan Roman law, Byzantine law did not regard wife's infertility as grounds for divorce.

2. Absence without notice of one of the spouses for a period of five years, and for a period of ten years for soldiers. In such cases assumption of death required reliable proof. Under Canon 93 of the Trullan Council, if a soldier's wife remarried and then her first husband returned after some time, he had the right to take back his wife and the latter was not held responsible for remarriage.

through ignorance, nor her second husband. A soldier's captivity offered no reason for divorce, as is clearly stated in Novel 33 of Leo the Philosopher.

3. Being an impediment to marriage a mental illness of a spouse was no reason for divorce if it was acquired during married life. Emperor Leo the Philosopher granted wives the right to seek divorce after five years of such an illness of the husbands, and to husbands — after three years of the wives' mental illness, but this provision was not included into the Nomocanon.

4. A marriage was dissolved when one of the spouses took monastic vows with the consent of the other. St. John Chrysostom believed that in such cases the other spouse had no right to remarry because that could call into question the pious motivations of the spouse who gave his or her consent. However, Byzantine Civil Code equated monastic vows with natural death and permitted the remarriage of a spouse who remained in the world. A marriage was dissolved when both husband and wife took monastic vows.

In Byzantium divorce was authorized by secular authorities. In the late-Byzantine period, when marriage fell under the jurisdiction of ecclesiastical authorities, it required a decision of an ecclesiastical court approved by an archpastor.

A husband or wife, divorced because of the guilt of one of them, could not remarry, but could resume family life if there were no obstacles such as the taking of monastic vows or a new marriage. Resumption of marriage was also possible for a husband or wife divorced for reasons other than personal guilt with the exception of cases of adultery. Under Roman law a husband wishing to be reunited with a wife guilty of adultery could be accused of pandering or pimping. However, under Novel 134 of the Code of Justinian a husband could take back his wife divorced for infidelity and banished to a cloister within two years after the divorce.

By the ukase of Peter I issued in 1720, hard labour for life, which meant permanent banishment from society, was declared equal to civil death and entailed dissolution of marriage.

In certain cases the Spiritual Consistory and the Synod dissolved a marriage because of long madness of one of the spouses, but these precedents were not recorded as legal norms.

In the Synodal Period the most frequent cause for divorce was proved adultery, the unfaithfulness not only of the wife but of the husband as well. According to Russian law a spouse who embraced Christianity could apply for divorce if the other spouse refused to follow the example (Ukase 1739, Nos. 12 and 4).

This law was in apparent contradiction with St. Paul's teaching: *If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the*

woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest you, O wife, whether thou shalt save thy husband? or how knowest you, O man, whether thou shalt save thy wife? (1 Cor. 7.12-16).

Rule 72 of the Trullan Council prohibiting marriage of an Orthodox with a heretic is based on the teaching of St. Paul. "But if some, being unbelievers, not members of the Orthodox flock, are married legally, and later one of them choses the good part and turns to the light of Truth, and the other remains bound to delusion, unwilling to look upon the Divine Ray, let them be divorced; if the unbelieving wife is willing to live with her believing husband or, on the contrary, an unbelieving husband with a believing wife, let them do so, for according to the divine Apostle: let the unbelieving husband be sanctified by the believing wife and the unbelieving wife be sanctified by the believing husband."

The Local Council of the Russian Orthodox Church held in 1917-1918 adopted the *Definition of the Causes for the Dissolution of Marriages, Sanctified by the Church* which listed the following legal grounds for applying for a dissolution of matrimony by one of the spouses: rejection of Orthodoxy; adultery; perversion; impotence which appeared before marriage or was intentionally self-inflicted; leprosy; absence in place unknown; the condemnation of husband or wife to punishment involving deprivation of civil status; encroachment on the life or health of a spouse or children; membership of the skoptsy sect; pimping; bigamy; madness; and the ill-intentioned abandonment of one spouse by the other.

Some of the causes listed above are contained neither in the Byzantine canons nor in the Russian law on marriage; church legislation has always had to take into account the realities of the changing life. The Council did not mention some historically obsolete causes for divorce, such as attempt on the Tsar's life or evil intent, or the attendance of horse races by the wife.

In the Synodal Period divorce cases were considered by the spiritual Consistory, whose decisions were confirmed by the ruling bishop of a diocese or the Holy Synod.

In our days divorces are granted by civil courts, yet an Orthodox Christian cannot dissolve matrimony without the sanction of his bishop. The Church authorities in this case do not conduct complex court proceedings as was done by the Consistory or the Synod in the Synodal Period,

but base their decision on the evidence of the couple, the testimony of their father confessor, and on the decision of the civil court, if it had already taken place.

In Russia, after her Baptism, basically the same norms were effective in respect to the dissolution of marriage as in Byzantine law. The participation of women in carousals and public merry-making or bathing with men was not considered adulterous and could not serve as a cause for divorce. Very often marriages were dissolved because of women's barrenness; the taking of the veil by the wife served as a formality for divorce in such cases.

Just as in Byzantium, an infectious chronic illness of a spouse was not a cause for divorce. The Rule of Yaroslav says: "If the wife suffers from a bad ailment such as blindness or some chronic disease, she shall not be set free, neither will the wife set free her husband." In practice, however, the illness of a wife was often the reason for divorce, and here too the taking of the veil was a screen. The Grand Duke Simeon Ivanovich the Proud († 1353) banished his wife explaining that she was put the evil eye on during the wedding and at night seemed like a corpse.

In the Synodal Period the laws regulating divorce were seriously reconsidered. Secular and ecclesiastical authorities reduced the number of lawful causes for divorce. This concerned first of all the taking of monastic vows (or the veil) by one of the spouses. In the Supplement to the Spiritual Regulations it says: "Not to accept in a monastery a man with a living wife. It is the custom for the husband and his wife to agree to dissolve their marriage in order that he might take monastic vows and she be free to remarry. Such a divorce seems right to ordinary people, but it is contrary to the Word of God if it is based on such a reason. Even if there is sufficient cause for divorce, the husband must not wilfully divorce his wife, but apply to his bishop, who after investigating the case thoroughly submits it to the Holy Synod for consideration. If both husband and wife decide to enter a monastery, by mutual consent, attention must be paid, apart from other things, to the age of the wife, whether she is over 50 or not, and to the condition they leave their children in, if they've got any."

*Archpriest VLADISLAV TSYPIN,
MTA lecturer*

In Thy Kingdom...

Sarov Chant

1.

С. А. Во Царст-ви-и Тво-ем по-мя-ни нас, Го-спо-ди, е-гда при-и-де-ши

Т. Б. во Царст-ви-и Тво-ем. Бла-же-ни ни-щи-и ду-хом,

2.

3.

4.

5.

6.

я-ко тех есть Царство Не-бес-но-е. Бла-же-ни пла-чу-щи-и,

я-ко ти-и у-те-шат-ся. Бла-же-ни крот-ци-и,

я-ко тии наследят зем-лю. Блажени алчущии и жажду-щи-и прав-ды,

я-ко ти-и на-сы-тят-ся. Бла-же-ни ми-лос-ти-ви-и,

7.
яко тии помиловани бу - дут. Блажени чистии серд - цем,

8.
я - ко ти - и Бо - га уз - рят. Бла - же - ни ми - ро - твор - цы, яко тии сынове

9.
Божии на - ре - кут - ся. Блажени изгнани правды ра - ди, я - ко

10.
тех есть Цар - ство Не - бес - но - е. Блажени есте, егда поносят вам, и

изженут, и рекут всяк зол глагол на вы, лжуще Ме - не ра - ди.

11.
Радуйтеся и веселитесь, яко мзда ва - ша мно - га на не - бе - сех.

BOOKS AND PUBLICATIONS

AUGUST MENAION

Published by the Moscow Patriarchate, 1989.
Part 1, 448 pp.; Part 2, 432 pp.; Part 3, 384 pp.

The Publishing Department of the Moscow Patriarchate with the blessing of his Holiness Patriarch Pimen († May 3, 1990) has published the last volume of the Liturgical Menaia series—August Menaion. The work on the Menaia lasted over ten years. In comparison with the last Synodal edition upon which the present series was based, the new Menaia are supplemented with services to the icons of the Mother of God, to ecumenical and especially to Russian saints. Some of these services which were kept in the archives and libraries of this country have been published for the first time. Others were sent over at the request of the Publishing Department from the Russian St. Panteleimon Monastery on Mount Athos, the Gorneye Convent in Jerusalem, and from Yugoslavia and Bulgaria. This is a jubilee edition as it came out in the year of the Millennium of the Baptism of Russ.

St. Ioann of Kronshtadt wrote that "the divine service of the Orthodox Church was a living embodiment of Christianity with its Almighty Head the Lord Jesus Christ or of the entire history of Christianity beginning from the creation of the world and up to the present" (*Thoughts on the Church and the Orthodox Divine Service*, St. Petersburg, 1905, p. 192). The new edition of the Menaia, glorifying the feats of the Russian saints, confirms this thought as it reveals in all its plenitude the living thousand-year-old Christian history of Russia from Prince St. Vladimir Equal to the Apostles to our times.

Proceeding from possibilities of modern printing, the liturgical texts in the new Menaia have been printed in Russian type; several services had been printed in the same type earlier. For the first time, to make the texts easier to read and be sung, the caesuras, i. e. musical and sense pauses have been inserted

into them. The liturgical texts of the services are supplemented with brief notes about the saints, many of which are supplied with iconographic contours. The hagiographic material may serve as preacher's aid for pastors.

Mention should be made of still another characteristic feature of the new jubilee edition. The March to June Menaia contain, apart from services on immovable feasts, services on feast days which shift depending on Holy Easter and Pentecost. As an example we could cite the services to All the Saints Who Shone Forth in the Land of Russia (2nd Sunday after Pentecost), to the Synaxis of Novgorod Saints (3rd Sunday after Pentecost), and to the Synaxis of Vologda Saints (3rd Sunday after Pentecost).

The design of the new edition is also marked by original features: the liturgical texts for every day use are divided by illuminations and begin with an illuminated letter; for the first time in some of the Menaia of the present series four colours have been used; and each Menaion is supplemented with the icons of the month's saints.

A shortcoming of the jubilee edition, it must be admitted, is the lack of Theotokia in the Menaia of October to February, which was caused by shortage of paper when dividing the books into two parts. That is why simultaneously with the preparation for publication of the October Menaion the Moscow Patriarchate issued in 1980 the *Hirmologion* which contained the Theotokia as its component part. Practical experience has shown that it is inconvenient to use the Menaia supplements in this form, therefore beginning with the March Menaion the Theotokia have been included in every section of the monthly menaia.

The last volume of the jubilee edition, the August Menaion, came out in three parts, the division

being caused by the size of the book. The liturgical content of Part 1 is determined by one of the Twelve Great Feasts—Transfiguration of the Lord. Entered here are all the services to the saints and all the liturgical texts of this great feast up to its observing (August 13). Part 2 contains services to all the saints and all the hymns for the Dormition of the Most Holy Mother of God from the fore-feast (August 14) to its observing (August 23). Part 3 comprises services to the saints whose feast days are from August 24 to 31.

The Feast of the Dormition of the Mother of God has been one of the most revered feasts in Russia since olden days: many monasteries and churches are dedicated to it. The New August Menaion includes for the first time "The Praises or Order for the Holy Departure of our Most Holy Queen the Mother of God and Ever Virgin Mary".

Also included is the service to the Novgorod Icon of Saint Sophia the Wisdom of God (August 15). Since this feast coincides with the Dormition of the Mother of God, the service to St. Sophia the Wisdom of God is carried over to one of the days of the after-feast. According to the Novgorod tradition this service is conducted in the first Sunday after the Feast of the Dormition. The texts of this service glorify the Hypostatic Wisdom of our Lord Jesus Christ, the Wisdom of God as manifested in the Theotokos, partaker of the divine glory of Her Son, as well as the Wisdom of God revealed in the creation of the world and in the Divine Economy of man's salvation through the redemptive sacrifice of the Son of God. Another service dedicated to the fervent glorification of the Hypostatic Wisdom of God, our Saviour Jesus Christ, is conducted on August 16, on the Feast of the Icon of Christ "Not-

Made-With-Hands". This particular service originated in Vologda.

In the last synodal edition of the August Menaion, apart from the service to the Dormition of the Mother of God, there was only one service devoted to Her—in honour of Her Vladimir Icon (August 26). Now in the new jubilee Menaia, this meagre list has been supplemented by several services: to the Tolga Icon (August 8), Feodorov (August 16), Don (August 19, two services), Georgian (August 22), and in honour of the Appearance of the Mother of God before St. Sergy of Radonezh (August 24). Also included are individual troparia and kontakia: Kazan-Penza (August 4), the Passions (August 13), Seven Arrows or the Softening of Wicked Hearts (August 13), Minsk (August 13), and Eleys-Vladimir (August 26).

"It is very useful and edifying," says St. Ioann of Kronshtadt, "to commemorate the saints from year to year... because through this their holy and inspired images are resurrected and renewed in our souls, as well as their acts and miracles, their firm and indestructible faith, their life after death, intercessions and mediations for us with God" (*Thoughts on the Church...*, p. 94). The jubilee August Menaion made it possible to venerate and glorify many Russian saints. The former list is supplemented by services to St. Vasily of Moscow (August 2; and a second independent service), to the translation of the Relics of St. Zosima and Savvaty of the Solovetsky Monastery (August 8), St. Lavrenty of Kaluga (August 10), St. Feodor, Prince of Ostrog, as

a monk St. Feodosy (August 11), the invention of the holy relics of St. Maksim of Moscow (August 13), St. Arseny of Komel, of Vologda (August 24), St. Savva of Krypetsk (August 28), St. Ioav of Pochaev (August 28) and St. Daniil the Great Prince of Moscow (August 30).

A special "divine regiment" of Kiev-Pechery ascetics is included in the new Menaion. In the days of the jubilee celebrations of the Millennium of the Baptism of Russ, the Russian Orthodox Church received back the Far Caves of the Kiev-Pechery Lavra and now the Near Caves have also been returned. The feats of the Kiev-Pechery saints and their grace-filled help inspired Russian humnographers to compile services published in 1900 in Kiev under the common title *Services to the Holy Fathers of Pechery and to Their Relics in the Far and Near Caves Incorruptible Reposing*. The services from this book were included in the respective Menaia of the jubilee edition.

The August Menaion carries the services to St. Pimen the Long-Suffering (August 7); to Sts. Feodor and Vasily the Martyrs (August 11); the translation of the relics of St. Feodosy (August 14); St. Alipy the Icon-Painter (August 17); St. Kuksha the Martyr and St. Pimen the Faster (August 27). This list ends with the service to the Synaxis of the Holy Fathers reposing in the Far Caves (August 28). Dated August 28 are also a common service to one Pechery saint and a common service to two or more saints of Pechery.

Some Russian saints, including

those of Kiev-Pechery, are commemorated in the jubilee August Menaion not by full services but by moleben canons or simply troparia and kontakia. If a particular saint is commemorated in the service printed earlier in this series, a special reference is made in the respective troparia and kontakia of this volume.

The August Menaion also carries services to Athonite and South Slavonic saints, such as St. Niphon the Patriarch of Constantinople (August 11) and St. John of Ril (August 18; also eight-part moleben canons to the saint), and to the Synaxis of Serbian Enlighteners and Teachers (August 30).

Brief Lives of saints were compiled from available sources, the basis of which is given at the end of the hagiographic notes.

The many years of work over the jubilee edition and search for new services to the saints revealed the necessity of publishing an addendum to the menaia, since the texts of services of their separate parts were sometimes found after the regular menaion was printed. It should be noted in passing that the services to the saints from the Addendum Menaion of the former Synodal Edition (St. Petersburg 1909) have been fully included in the new edition of the Menaia. The publication of an addendum menaion is also necessitated by the canonization of new Russian saints upon whose services the Liturgical Commission of the Holy Synod of the Russian Orthodox Church is working at present.

A. SAMOILOV



His Holiness Patriarch Aleksey giving his primatial blessing to the faithful at the entrance of the Patriarchal Cathedral of the Epiphany after his enthronization



PUBLICATION
OF THE MOSCOW
PATRIARCHATE